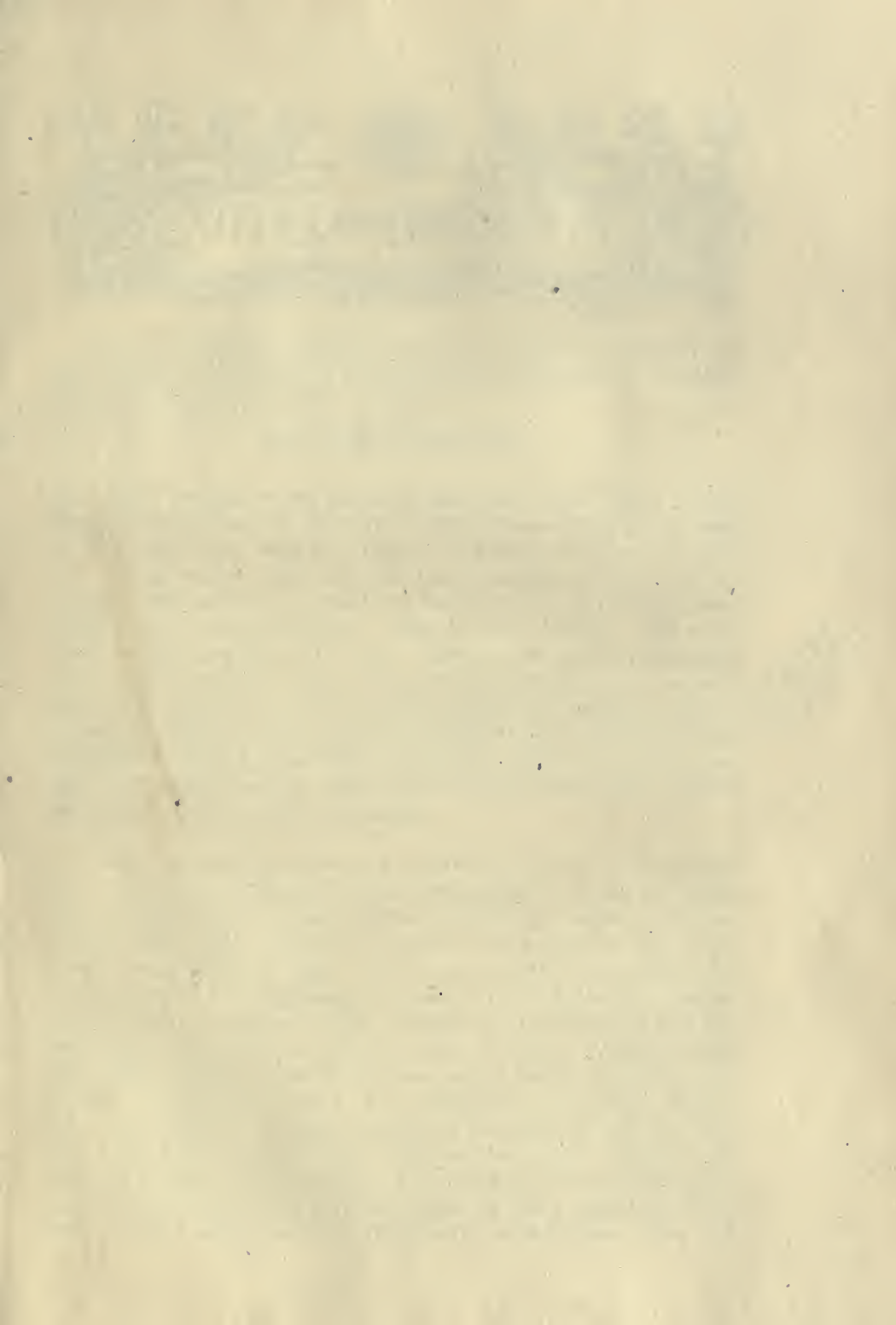




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THE NEW THEOLOGY.

SIGNS multiply of the coming of the Great White Dawn. During the long spaces of the night, minute follows minute, hour drags on after hour, with little change. Darkness and silence blend all things in one. But when the time of darkness is past, and the coming of the day-star is at hand, the first faint gray of the East grows white with ever added swiftness. Then the white reddens. Red passes into gold, heralding the lord of day. Meantime all nature is awakening into light and song, and every moment brings new change, new awakening. While night lasted, it was easy to enumerate the changes: darkness succeeding darkness, with only the majestic stars wheeling silently westward through the clear ether. But when dawn comes, light and color and song are poured forth with such swift richness that one can no longer record their quick succession.

Some such dawn has come upon us, after long years of quiet preparation. We see on all hands the ideals triumphing, for which we fought what seemed for years a hopeless fight. The spirit of peace is enfolding mankind with gentle wings, and universal brotherhood is the spoken ideal on many lips in all lands. And not on lips only, but in gentle and aspiring hearts. The recognition of spiritual reality behind this painted veil of appearances spreads swiftly too, and we are confronted with our own ideals, which greet us with the smile of victory. What we have long taught and held, that this personal self is but the apparition and minister of the Higher Self, is now meeting with ever fuller recognition. It has come as an ideal, knocking at the hearts of men, and they have opened the door and made welcome the guest. The old hard forms of thought, the materialism and dogmatism which made men's minds rigid and dark, have not been piece by piece destroyed. They have been laid aside; they have melted away of themselves. They find

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themselves without defenders. Their case goes by default. A generation ago, the most powerful minds, the most persuasive voices were on the side of materialism. Those voices are now stilled, and no others are there to take up their message. The voices of the new day speak no longer for things material but for things spiritual.

Very noteworthy among these signs of the coming Dawn is the change which is passing over Theology, not in one land, but in all lands, not in one Church, but in all Churches. It is not that the old, hard views have been hammered to pieces, but that they are quietly laid aside. New ideals, first conceived in the silence of the heart, have come forth as eloquent thought and speech, and the miracle is accomplished. Very noteworthy among the records of this new awakening within the Churches is a book which has just appeared, entitled, *The New Theology*. Its author is one of the most popular preachers in England, the Reverend R. J. Campbell, Minister of the City Temple in London. The book has had instant success, drawing the minds of all, as did the sermons from which the book gradually grew. It has been praised or blamed in a hundred sermons, in a hundred churches. Articles have been written for and against the views put forth. New editions have been called for, and the New Theology, albeit the book is only a few months old, is already an accomplished fact. We shall try to give the essence of its teaching, at first without comment, leaving the book to testify for itself.

Here is the view of the New Theology concerning God. It begins with the thought that all religion is the recognition of an essential relationship between the human soul and the great whole of things of which the soul is the outcome and expression. The mysterious universe is always calling, and, in some form or other, we are always answering. There is in the background of experience a conviction that the unit is the instrument of the All. Religion is implied in all activities in which man aims at a higher-than-self. But religion, properly so-called, begins when the soul consciously enters upon communion with this higher-than-self as with an all-comprehending intelligence. Religion is the soul instinctively turning toward its source and goal. What name are we to give to this higher-than-self whose presence is so unescapable? The name matters comparatively little, but it includes all that the ordinary Christian means by God.

The word "God" stands for many things, but to present-day thought it must stand for the un-caused Cause of all existence, the unitary principle implied in all multiplicity. "When I say God," says the author of *The New Theology*, "I mean the mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole. I find that this Power is the one reality I cannot get

away from, for, whatever else it may be, it is myself. Whatever distinctions there may be within the universe, it is clear that they must all be transcended and comprehended within infinity. There cannot be two infinities, nor can there be an infinite and also a finite beyond it. What infinity may be, we can have no means of knowing. We can predicate nothing with confidence concerning the all-comprehending unity wherein we live and move and have our being, save and except as we see it manifested in that part of our universe which lies open to us." The wide sweep of rock and sea and sky tells us of "a beneficent stillness, an eternal strength, far above and beyond these finite tossings. It whispers the word impossible to utter, the word that explains everything, the deep that calleth unto deep. So my God calls always to my deeper soul, and tells me I must read Him by mine own highest and best, and by the highest and best that the universe has yet produced."

But why is there a universe at all? Why has the unlimited become limited? The reason may be, that this infinite universe of ours is one means to the self-realization of the infinite. "Supposing God to be infinite consciousness, there are still possibilities to that consciousness which it can only know as it becomes limited. Those to whom this thought is unfamiliar have only to look at their own experience in order to see how reasonable it is. You may know yourself to be a brave man, but you will know it in a higher way if you are a soldier facing the cannon's mouth; you will know it in a still different way if you have to face the hostility and prejudice of a whole community for standing by something which you believe to be right. It is one thing to know that you are a lover of truth; it is another thing to realize it when your immediate interest and your immediate safety would bid you hedge and lie. Do not these facts of human nature and experience tell us something about God? To all eternity God is what He is and never can be other, but it will take Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of His being God must limit that being. There is no other way in which the fullest self-realization can be attained."

Thus we get two modes of God,—the infinite, perfect, unconditioned, primordial being; and the finite, imperfect, conditioned and limited being of which we are ourselves expressions. And yet these two are one, and the former is the guarantee that the latter shall not fail in the purpose for which it became limited. "Thus to the question, Why a finite universe? I should answer, Because God wants to express what He is. His achievement here is only one of an infinite number of possibilities.

God is the perfect poet
Who in creation acts His own conceptions.

This is an end worthy alike of God and man. The act of creation is eternal, although the cosmos is changing every moment, for God is ceaselessly uttering Himself through higher and ever higher forms of existence. We are helping Him to do it when we are true to ourselves . . . To put it in homely, everyday phraseology, God is getting at something and we must help Him. We must be His eyes and hands and feet; we must be laborers together with Him. This fits in with what science has to say about the very constitution of the universe; it is all of a piece; there are no gaps anywhere. It is a divine experiment without risk of failure, and we must interpret it in terms of our own highest."

The real universe must be infinitely greater and more complex than the one which is apparent to our physical senses. "Suppose we were endowed to hear and see sounds and colors a million times greater in number than those of which we have at present any cognizance! What kind of a universe would it be then? But that universe exists now; it is around us and within us; it is God's thought about Himself, infinite and eternal. It is only finite to a finite mind, and it is more than probable that spiritual beings exist with a range of consciousness far greater than our own, to whom the universe of which we form a part must seem far more beautiful and fuller of meaning than it seems to us. Imagine a man who could only see gray hues and could only hear the note A on the keyboard. His experience would be quite as real as ours, and indeed would be the same up to a point, but how little he would know of the world as we know it. The glory of the sunset sky would be hidden from him; for him the melting power of the human voice, or of a grand cathedral organ, would not exist. So, no doubt, it is in a different degree with us all. The so-called material world is our consciousness of reality exercising itself along a strictly limited plane. We can know just as much as we are constituted to know, and no more. But it is all a question of consciousness. The larger and fuller a consciousness becomes, the more it can grasp and hold of the consciousness of God, the fundamental reality of our being as of everything else."

Nowadays we hear a great deal about the subconscious mind, as it is most clumsily called; the sub-liminal or supra-liminal consciousness; the consciousness above the threshold of our habitual personal selves. This supra-liminal consciousness, this "consciousness above the threshold," seems to be the seat of inspiration and intuition, according to the author of *The New Theology*. The thoughts which are most valuable are those which come unbidden, rising to the surface of consciousness from unknown depths. The best scientific discoveries are made in much the same way; the investigator has an intuition and forth-

with sets to work to justify it. "Now what is this subconscious mind whose importance is so great and of whose nature we know so little? That is a question upon which psychology has not yet pronounced, but there are not a few who regard it as the real personality. Evidently it is not only deeper but larger than the surface mind. Our discovery of its existence has taught us that our ordinary consciousness is but a tiny corner of our personality. It has been well described as an illuminated disk on a vast ocean of being; it is like an island in the Pacific which is really the summit of a mountain whose base is miles below the surface. Summit and base are one, and yet no one realizes when standing on the little island that he is perched at the very top of a mountain peak. So it is with our everyday consciousness of ourselves; we find it rather difficult to realize that this consciousness is not all there is of us. And yet, when we come to examine into the facts, the conclusion seems irresistible, that of our truer, deeper being we are quite unconscious."

"Several important inferences follow from this position. The first is that our surface consciousness is somewhat illusory and does not possess the sharpness and definiteness of outline which we are accustomed to take for granted when thinking of ourselves. To ordinary common sense nothing seems more obvious than that we know most that is to be known about our friend John Smith . . . But according to the newer psychology, this matter-of-fact Englishman is not what he seems even to himself. His true being is vastly greater than he knows, and vastly greater than the world will ever know. It belongs not to the material plane of existence but to the plane of eternal reality. This larger self is in all probability a perfect and eternal spiritual being integral to the being of God. His surface self, his Philistine self, is the incarnation of some portion of that true eternal self, which is one with God. The dividing line between the surface self and the other self is not the definite demarcation it appears to be. To the higher self it does not exist . . . If my readers want to know whether I think that the higher self is conscious of the lower, I can only answer, yes, I do, but I cannot prove it; probabilities point that way. What I want to insist on here is that we are greater than we seem, that we have a higher self, and that our limited consciousness does not involve a separate individuality.

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

The greatest poets are the best theologians after all, for they see the farthest. The true being is consciousness; the universe, visible and invisible, is consciousness. The higher self of the individual infolds more of the consciousness of God than the lower, but lower and higher are the same thing.

"Another inference from the theory of the subconscious mind is that of the fundamental unity of the whole human race. Indeed all life is fundamentally one, but there is a kinship of man with man which precedes that of man with any other order of being. Here again the spiritual truth cuts across what seem to be the dictates of common sense. Common sense assumes that I and Thou are eternally distinct, and that by no possibility can the territories of our respective beings ever become one. But even now, and on mere everyday grounds, we are finding reason to think otherwise . . . All being, remember, is conscious of being. The infinite consciousness sees itself as a whole; the finite consciousness sees the same whole as a part. Ultimately your being and mine are one and we shall come to know it. Individuality only has meaning in relation to the whole, and individual consciousness can only be fulfilled by expanding until it embraces the whole. Nothing that exists in your consciousness now and constitutes your self-knowledge will ever be obliterated or ever can be, but in a higher state of existence you will realize it to be a part of the universal stock. I shall not cease to be I, nor you to be you; but there must be a region of experience where we shall find that you and I are one.

"A third inference, already hinted at and presumed in all that has gone before, is that the highest of all selves, the ultimate Self of the universe, is God. The New Testament speaks of man as body, soul, and spirit. The body is the thought-form through which the individuality finds expression on our present limited plane; the soul is a man's consciousness of himself as apart from all the rest of existence and even from God—it is the bay seeing itself as the bay and not as the ocean; the spirit is the true being thus limited and expressed—it is the deathless divine within us. The soul therefore is what we make it; the spirit we can neither make nor mar, for it is at once our being and God's. . . . Where, then, someone will say, is the dividing line between our being and God's? There is no dividing line except on our side. The ocean of consciousness knows that the bay has never been separate from itself, although the bay is only conscious of the ocean on the outer side of its being."

So far the teaching of *The New Theology* in its universal aspect. Let us now turn to its view of the character and position of Jesus. In

a sense, says our author, everything that exists is divine, because the whole universe is an expression of the being of God. But it is well to restrict the word "divine" to the kind of consciousness which knows itself to be, and rejoices to be, the expression of a love which is a consistent self-giving to the universal life. "God is love; and he that dwelleth in love dwelleth in God and God in him." Jesus was divine simply and solely because his life was never governed by any other principle. In him humanity was divinity, and divinity, humanity. The world by a right instinct recognizes Jesus as the standard of human excellence. But this is not to say that we shall never reach that standard too; quite the contrary. We must reach it in order to fulfil our destiny and to crown and complete the work of Jesus. "This brings us to the further question of the Deity of Jesus. As a matter of fact, as I have already indicated, this question, too, has long been settled in practice. If by the Deity of Jesus is meant that He possessed the all-controlling consciousness of the universe, then assuredly He was not the Deity for He did not possess that consciousness. He prayed to His Father, sometimes with agony and dread; He wondered, suffered, wept, and grew weary. He confessed His ignorance of some things and declared Himself to have no concern with others; it is even doubtful how far He was prepared to receive the homage of those about Him. If there be one thing which becomes indisputable from the reading of the gospel narratives it is that Jesus possessed a true human consciousness, limited like our own."

The next question is, to determine the meaning of the title "Christ," applied to Jesus. The author of *The New Theology* sets about it thus: "The idea of a divine Man, the emanation of the infinite, the soul of the universe, the source and goal of all humanity, is ages older than Christian theology. It can be traced in Babylonian religious literature, for instance, at a period older even than the Old Testament. It played a not unimportant part in Greek thought, and Philo of Alexandria, a contemporary of Jesus, works it out in some detail in his religio-philosophic system, which aimed to combine the wide outlook of Greek culture with the high seriousness of Hebrew religion. It is a true, indeed an inevitable, conception, if we hold anything like a consistent view of the immanence of God in His universe. With what God have we to do except the God who is eternally man? This aspect of the nature of God has been variously described in the course of its history. It has been called the Word (Logos), the Son, and, as we have seen, the second person of the Trinity. For various reasons I prefer to call it—or rather Him—the eternal Christ. . . . According to the New Testament writers, Jesus was and is the Christ, but in His earthly life His consciousness of the fact was limited. But, as we have come forth from this fontal

manhood, we too must be to some extent expressions of this eternal Christ; and it is in virtue of that fact that we stand related to Jesus, and that the personality of Jesus has anything to do with us. Here is where the value of our belief in the interaction of the higher and the lower self comes in. Fundamentally our being is already one with that of the eternal Christ."

Very interesting are the chapters on the Atonement, which make up about one-third of the entire book. They form an invaluable bridge from the old orthodoxy to the newer vistas of to-day. We must, however, pass on to the closing section of the book, and touch on the views put forward concerning Salvation and Resurrection. Our author holds the doctrine that sin and selfishness are two expressions for the same thing. "If sin is selfishness," he says, "salvation must consist in ceasing to be selfish, that is, it represents the victory of love in the human heart. This may be represented as the uprising of the deeper self, the true man, the Christ man in the experience of the penitent. . . . Wherever you see a man trying to do something for the common good, you see the uprising of the spirit of Christ; what he is doing is a part of the Atonement. In church or out of church, with or without a formal creed, this is the true way in which the redemption of the world is proceeding. Every man who is trying to live so as to make his life a blessing to the world is being saved himself in the process, saved by becoming a saviour. Ordinary observation ought to tell us that untold thousands of our fellow-beings, even among those who never dream of going to church, are being saved in this way. This is the true way to look at the matter. The Christ, the true Christ who was and is Jesus, but who is also the deeper self of every human being, is saving individuals by filling them with the unselfish desire to save the race. It is this unselfish desire to minister to the common good which is the true salvation."

"And who, pray, is the judge? Who but yourself? The deeper self is the judge, the self who is eternally one with God. The pain caused by sin arises from the soul, which is potentially infinite and cannot have its true nature denied. If you go and live over a sewer, you will be ill. Why? Because you were never meant to live over a sewer. The evil therein attacks you, and the life within you fights to overcome it, and in the process you have to suffer. It is just the same with your spiritual nature. You *cannot* continue to live apart from the whole, for the real you *is* the whole, and, do what you will, it will overcome everything within you that makes for separateness, and in the process you will have to suffer. This is what the punishment of sin means. It is life battling with death, love striving against selfishness, the deeper soul with the surface soul. It is our own spiritual nature that compels

us to suffer when we sin, and there is no escaping the sentence; if we sin we must suffer, for we are so constituted that what sin does, love with toil and pain must undo. No eleventh hour repentance can evade this issue; in fact, it may be the beginning of it. If we have been treading a wrong road, repentance is turning round and taking the way back. If we have been living a false life, repentance is the beginning of the true, and just in proportion as the false has been accepted, so will the true find it difficult to destroy the lie. *You are the judge; you in God.*"

Lastly, we come to the resurrection of Jesus, and this is likely to be for many people the most startling part of the book. To begin with, our author accepts the resurrection and the subsequent recognition of Jesus by the disciples, as facts: "It is almost indisputable that in some way or other the disciples must have become convinced that they had seen Jesus face to face after the world believed Him to be dead and buried. . . . It is clear that the earliest Christians were absolutely certain that the body of Jesus after the resurrection was the body of Jesus as they had known it before, although apparently it possessed some new and mysterious attributes. In my judgment, also, insistence upon the impossibility of a physical resurrection presumes an essential distinction between matter and spirit which I cannot admit. The philosophy underlying the New Theology as I understand it is monistic idealism, and monistic idealism recognizes no fundamental distinction between matter and spirit. The fundamental reality is consciousness. The so-called material world is the product of consciousness exercising itself along a certain limited plane; the next stage of consciousness above this is not an absolute break with it, although it is an expansion of experience or readjustment of focus. Admitting that individual self-consciousness persists beyond the change called death, it only means that such consciousness is being exercised along another plane; from a three-dimensional it has entered a four-dimensional world. This new world is no less and no more material than the present; it is all a question of the range of consciousness. It is this view, the view that matter exists only in and for mind, that leads me to believe that less than justice has been done by liberal thinkers to the theory of the physical resurrection of Jesus."

It is doubtful if such a startling proposition has ever before been put forward in such a simple and matter-of-fact way. The change called death, it is suggested, is the passage from three-dimensional to four-dimensional being; neither less nor more than that. But our author goes on to make the direct application to Jesus: "Imagine a being free of a three-dimensional world trying to converse with a being still limited to a two-dimensional world, and we have a clew to what I think

may have happened after the crucifixion of Jesus. The three-dimensional body would behave in a manner altogether unaccountable to the two-dimensional watcher. The latter, knowing only length and breadth, and nothing of up or down, would see his three-dimensional friend as a line only. The moment the three-dimensional solid rose above or sank below his line of vision, it would seem to have disappeared like an apparition, although as really present as before. To the two-dimensional mind it would seem as though the solid were a ghost. Does this throw any light upon the mysterious appearances and disappearances of the body of Jesus? . . . Here, then, we have a being whose consciousness belongs to the fourth-dimensional plane adjusting Himself to the capacity of those on a three-dimensional plane for the sake of proving to them beyond dispute that

Life is ever lord of death,
And love can never lose its own.

This seems to me the most reasonable explanation of the post-resurrection appearances of Jesus, and the impression produced by them on the minds of His disciples. . . . In consonance with this idealistic view of the subject the ascension becomes understandable; it simply means that when Jesus had done what He wanted, the body was dissipated."

Here is the essence of the New Theology. Now that we have come to the end of our analysis, it becomes evident that any detailed comment would be entirely superfluous. Every principle here put forward is familiar to all of us, and has been familiar for years. They are the self-same views that our own teachers gave forth a generation ago, and for which we have stood, through evil report and good report, through long years. It is not on the doctrines that we need to lay the emphasis. What we need to hold in mind is that these same age-old teachings are now breaking through, in the heart of the Christian Churches. We must be quick to recognize them there, and to welcome them. And we may further recognize, as very familiar to us, the inspiring spirit which is now speaking so clearly through this rather novel and unexpected channel. We may learn that there are many ways in which that spirit works, though working always toward the Great White Dawn.

Some Letters of "H. P. B."

I.

[NOTE.—The Editor of THE THEOSOPHICAL QUARTERLY has had the good fortune to receive from Mrs. Charles Johnston (née Vera Jelihovsky, and a niece of Madame Blavatsky), extracts from a number of letters which H. P. B. wrote to various members of her family in the years following the formation of the Theosophical Society in 1875. The letters, which are printed with the consent of the recipients, have been translated from Russian by Mrs. Johnston, to whom all our thanks are due for thus making available these unpublished writings of the foundress of the T. S.]

June 8, 1877.

. . . I have finished my article on Nirvana and the conceptions of the ancient Buddhists concerning God, the immortality of the soul, and cosmogony, as compared to the modern decadence of religious ideas. The Editor seems to be very pleased . . . To be sure, my Master helped me to write it, yet it took me only two evenings. I shall send it to you to look at; possibly someone will translate it for you. I wish Vera would translate it for the Russian press. The article is a good one. Its learning is so great that all the Orientalists will have tremblings in their legs. I also send you Turgenyeff's poem on "the game of croquet at Windsor." I have translated it and received compliments for it. Note please that your relative is called "an accomplished lady" in the editorial note. . . . Life in this country is pleasant, just because you can abuse anybody with perfect immunity, not merely the Pope, but even the Editor of the Presidential organ, the New York Herald. Yet he is an untold power here. However, print will stand anything! . . .

Do not ask me, friend, what I experience, and how these things come about, for I cannot explain anything clearly to you. I do not understand it all myself. One thing I do know: that toward my old age, I have become a bric-a-brac store for the accumulation of various disused objects of antiquity. *Somebody* comes, winding around me like a misty cloud, and then, in one turn sends me out of my body, and I am no more Helena Petrovna, General Blavatsky's faithful spouse, but somebody else, born in a different part of the world, strong and mighty; as to me, it seems as if I were sleeping meanwhile, or at least dozed; not *in* my body, but *beside it*, as if there was some kind of a thread only binding me to my body, and not letting me go more than two paces from it. At other times I see clearly everything done by my

body and I understand and *remember* what it says: I see awe, devotion, and fear in the faces of Olcott and others, and observe how the Master looks condescendingly at them out of my eyes, and speaks to them with my physical tongue, yet not with my brain but his own, which enwraps my brain like a cloud. I cannot tell you all, Nadya, and just because, though you are the best, most honest, and noblest of human beings, you are very religious, and you hold to the holy faith of your forefathers; as to me, though God sees that in reality I believe in the same things that you do,—yet I believe *in my own way*. You are accustomed to believe in the interpretations accepted by the Church, and the dogmas of orthodoxy, and though I feel that I *know* them correctly, and firmly, *I do not* understand them from the *human* point of view, but from the spiritual point of view, metaphysically, so to speak. For me, all the symbols, great and holy as they are in the eyes of the Christians, are still merely symbols invented by erring humanity for the sake of a surer and more universal comprehensibility. But I look *through* them—not at them—at their very spiritual significance, and in order to come nearer to this meaning, I do not even notice that often do I overturn the objective in order to reach the subjective the sooner. In my ideal, Christ has incarnated, not in Jesus only, but in humanity in its totality; and as His flesh was crucified, so must all human flesh be crucified, before man—the *inner* man, the Ego,—gets a chance to become the *real* man, the Adam Kadmon, the Heavenly man, of the Chaldean Kabbala. Christ is the symbol of the highest spirit of man, not of the soul. The soul is one thing, the spirit is another. There is a soul (*anima*) in every animal, in every infusoria; but the human spirit is a direct emanation of the Universal, Boundless, Endless Spirit of God, about which we sinful creatures ought not even to think, unless it be in the depth of our hearts, locking ourselves in solitude in the inner chamber, pronouncing His Name mentally, and by no means aloud. (Matthew, VI, 5-23). The flesh is the devil, the only devil in the world. There can be no other objective devils of any kind; and the whole world—not our planet alone, but the universe,—is divided into three parts: first, pure spirit; second, half-spirit, half-matter; third, gross matter, our flesh. Every atom of matter (flesh) whether it is earthly, or belongs to the human body, every grain of dust, before it reached its present aspect, was pure spirit, its own essence, so to speak. It is not in the crude material evolution of the physical world, as Darwin teaches it, that I believe, but in the double evolution, the spiritual walking hand in hand, and having always so walked, with the physical. In this I believe completely, just because I believe in the one Universal God, and the immutable logic and necessarianism of His laws, established once for all. This is why I do not believe in the creation of the world *ex nihilo*, nor in miracles, as the foundation of which we have to accept a temporary

stoppage of these immutable laws. Do not be angry, but understand me. I *believe* in the *miracles*, the so-called miracles of both Christ and the Apostles, but I do not believe that the Supreme Power in Its own person, brought natural laws to a stoppage for their sake. These laws I do not understand in the sense of our foolish learned folk; for they have not yet dreamed of a tenth part of them, and it is not of natural, physical law I am speaking, but of *spiritual laws* which become manifest in all their power only when man, having become like unto bodiless spirits, has reached, like some miracle-workers, the divine point of his individuality. It is because of this that their own spirit, rid of every trace of the flesh and the devil, acquires the faculty *apparently* to work miracles. Can't you see that the basis for the springing up of all kinds of heresies consisted exactly in the fact of the Fathers of the Church having anathematised the ancient philosophical conception of the triple individuality of man, and the emanation of the Spirit of man from the essence of Divinity itself. This triple individuality was upheld and believed in by Origen, for which he was exiled, and even Irenæus, in 178 A. D. Perchance it may be said that Origen was once upon a time a Neo-platonist, but Irenæus hated this school, and for him the philosophers and Eclectics of Alexandria were even worse than the Gnostics themselves, whom he so persistently fought. Yet what does he say?—"Carne, anima, spiritu, alteri quidam figurant, spiritu altero quod formatur, carne. Id vero quod inter hæc *est duo est anima*, quæ aliquando subsequens spiritum elevatur ab eo, aliquando autem consentiens carni in terrenos concupiscentias" (*Irenæus* V. I.). In other words, the altogether perfect man consists of body, soul and immortal spirit; the Soul stands as intermediary between them; 'Soul' in the Old Testament is *Nephesh*, which word, without either choice or sense is translated indifferently, 'Soul, life, blood' and various other terms; and when this soul, by the power of its own highest aspirations, holds more to its Supreme Spirit, well and good; but when it is more in sympathy with the flesh, the latter absorbs it in itself, and will ultimately bring it to perdition. *Per se*, the soul is not immortal. The soul outlives the man's body only for as long as is necessary for it to get rid of everything earthly and fleshly; then, as it is gradually purified, its essence comes into progressively closer union with the Spirit, which alone is immortal. The tie between them becomes more and more indissoluble. When the last atom of the earthly is evaporated, then this duality becomes a unity, and the Ego of the former man becomes forever immortal. But if whilst still in the flesh, the man has failed to prepare himself to part with joy from his perishable body, if the man has lived only his earthly life, and the fleshly thoughts have strangled all trace of spiritual life in him, he will not be born again; he will not see God (John iii, 3). Like a still-born child, he will leave the womb

of earthly life, his mother, and after the death of his flesh he will be born not into a better world, but into the region of eternal death, because his *Soul* has ruined itself for ever, having destroyed its connection with the Spirit. The flesh has triumphed, and the soul is carried downward, not upward.

And so not all of us human beings are immortal. As Jesus expresses it, we must take the Kingdom of Heaven by violence. Alas, my dear Madam, there are not many of the great parables of Christ which have been understood. Read in Matt. xiii, the parable of the seed, some of which fell by the wayside and the birds devoured them, and some brought forth a hundredfold, because their roots struck deep into their own spirit. As to the grains that were lost forever, they are human souls. Have you never met people who have long ago parted with their souls—people who have nothing left but their animal souls, and of whose spirit there is no more trace? I have met such. When their bodies die, these people will die forever. No resurrection for them, no future life, and not the strongest mediums could call them back any more, because they are nowhere to be found any more. Origen says the same thing. Consequently we are all trinities. Plato, Pythagoras and Plutarch all taught this; but so far these philosophers have been so little understood, that all their terminology is dreadfully mixed up. Both *nous* (immortal spirit), and *psyche* (soul), have been rendered by the same word, "soul;" in the *Acts of the Apostles* you will find the same thing. St. Paul clearly speaks of two principles; the soul and the spirit, but the translators have distorted everything. Look up the epistle of James, Our Lord's brother (Ch. iii. 15).

I do not know how it is translated in Russian, but in the Greek text you will find that James points out directly the kind of thing our soul is, by the following words: this wisdom descendeth not from above, but is earthly, psychical, devilish. The human spirit (man's spiritual individuality) lights up the earthly man, the Adam of the second chapter of Genesis, from above, touching more or less his head only, and the soul (*Nephesh*) has its seat in the blood and bones, throughout the body. The soul is the spiritual man, merely in the physiological sense. When the soul is imprisoned in a sinning body, it is as if in jail, and in order to get rid of its chains, it has progressively to aspire upward toward its spirit. The soul is a chameleon. It becomes a copy either of the spirit or of the body. In the first case, it acquires the faculty of separating itself from the body with ease, and of setting forth, traveling all over the wide world, having left in the body a provision of vital forces, or animal, instinctive mental movements.

For it, there are no obstacles of either distance or matter. In the measure of its union with the spirit it becomes more or less clairvoyant. It may even become all-seeing and omniscient for a few earthly moments,

or even hours. This is the secret of somnambulism and certain kinds of mediumism. But in the second case it is merely an animal soul. In it there is no clairvoyance, not even any glimpse of prescience; yet mediumism is by no means an indication of a man's holiness. It is merely a physiological phenomenon. Usually, the better the medium, the more delicate he is; yet it is not disease that comes as a result of mediumism, but the latter as the result of bodily weakness, of shattered nerves. The walls of the prison being down, the soul will find it easier to tear itself away and go forth into free space. A man may be a blackguard, like H——, and be the greatest of mediums; but in this case his soul will be obsessed by other souls, more or less sinful, in accord with the quality of his own; as is the pastor, so is the parish. But there are thousands of shades of mediumism, and they cannot all be enumerated in a letter. All the ancient philosophers knew this, and shunned mediumism to such an extent that it was strictly forbidden to admit mediums to the Eleusinian and other Mysteries: those who had a "familiar spirit." Socrates was higher and purer than Plato; yet the latter was initiated into the Mysteries, while Socrates was rejected, and in the course of time he was even doomed to die, because, though not initiated into the Mysteries, he revealed a part of them to the world through the agency of his *daimonion*, of which he himself was not consciously aware.

The Egyptians also divided man in the same way, and gave the name of *Nut* to the one Spirit of God. It would seem that Anaxagoras was the first to borrow this name from them, and gave to the omnipotent spirit (Archê tês Kenêseôs) the name of *Nous*, or as he puts it, *Nous Autokrates*: "At the beginning of Creation," he says, "everything was in chaos; then appeared *Nous* and introduced order into this chaos." In his idea, *Nous* was the Spirit of God. The Logos was man, an emanation of *Nous*. The exterior senses could cognize phenomena, but *Nous* alone was capable of a mental contemplation of noumena, or subjective objects.

But you are probably tired of all this. I do not know how to write Russian, and cannot express everything I should like to, but, dear soul, please do not imagine that I have become even worse than I used to be in regard to religious matters. Now there is more religion in me than ever before. *Master is teaching me*, and I am irresistibly drawn to study, to know, to learn. . . .

The Theosophical Movement.*

I T will be best to treat my theme historically; and I may be pardoned, perhaps, if I speak of my own observation of the Theosophical Movement, as it has been the most important thing in my life for the last two and twenty years.

When I first came to know of the movement, much had already been accomplished since the foundation of the Theosophical Society at New York in 1875. While Mme. Blavatsky was still in America, her first great work, *Isis Unveiled*, appeared, and even as early as 1878, the Theosophical Society, of which she was the tireless Corresponding Secretary, had carried its organization and work to England, India, Australia and other lands. Colonel Olcott's lectures on *Theosophy, Religion and Occult Science* had also been published, with their very interesting views of psychic force, and the comparative study of religions. Certain other books had also been written, of which more in a moment.

For some little time before we came in touch with the Theosophical Movement, some of us had been unconsciously preparing the way for it by other studies. We had gone pretty deeply into astronomy, geology, physics and natural history, paying special heed to the doctrine of Darwin and the large laws of Evolution, which play so great a part in the life and growth of the world. We had also applied ourselves to the study of Christianity, trying to get a firm grasp of the teachings of Jesus, in theory and practice alike, and also gaining some knowledge of the modern criticism of religious documents. Our natural and spiritual studies were in complete harmony. In Henry Drummond's phrase, we were able to recognize "natural law in the spiritual world."

Thus prepared, we came across Mr. Sinnett's book, *The Occult World*. This was toward the close of 1884. For my own part, when I first read this admirable little book, the occult phenomena there described seemed to me wholly credible, and I found no difficulty at all in believing that powers commonly called miraculous should be possessed by men who had come to their full spiritual heritage. But far greater than the occult phenomena were the personalities that shone through the narrative: the clear outlines of those great men whom we call Masters, revealed in their letters and acts throughout the book. The full significance of the subject came home to me just before Easter, 1885, when I read Mr. Sinnett's *Esoteric Buddhism*. After that reading, Theosophy was no longer an open question. The entire reasonableness of the account there given of the life and growth of the soul, interwoven with the

*An address delivered at the Convention of the T. S. A., April, 1907.

long history of the world, came home with convincing force, and has remained with me ever since.

Meanwhile clouds had been gathering. During 1884, the recently founded "Society for Psychical Research" had become deeply interested in the phenomena described in *The Occult World* and in Mme. Blavatsky's magazine, *The Theosophist*, and had appointed a Committee to investigate these phenomena. A very favorable preliminary report had been issued, which shows that the members of the Committee saturated themselves with the ideas of the Theosophical Movement. It was decided to supplement this preliminary work by further investigation in India, and a young student of psychic phenomena, Mr. Richard Hodgson, was asked to go to India, to carry this out.

During this period, events had been happening at Adyar, near Madras, the headquarters of the Theosophical Society. While Mme. Blavatsky and Colonel Olcott were absent in Europe, two members of the Society, M. and Mme. Coulomb, who had for years been sheltered at the headquarters at Bombay and Madras, were asked to withdraw. There were charges of misappropriation of funds, evil speaking and trickery, which made it inexpedient for them to remain at the central office of the Society in a position of trust. These two persons presently retaliated by making an attack on Mme. Blavatsky, to which publicity was given by a Madras missionary organ, and in which it was asserted that the phenomena described in *The Occult World* and elsewhere were tricks, and that many of them had been produced by these two members, who now repented of their misdeeds. Letters were published by them, which they said had been written by Mme. Blavatsky, and which gave color to the charge of fraud; but the originals of these letters were never available for impartial examination, and the alleged copies were full of mistakes, vulgarity and puerility, and bore little resemblance to the genuine letters of the great Theosophical writer. Mr. Richard Hodgson arrived in India shortly after this attack was made. He found something congenial in the thought and methods of these two retired members who accused themselves of fraud, and he practically adopted their views and pretensions as to the whole of the phenomena he had been sent to investigate. He spent a short time in India, and returned to England early in 1885. Toward the end of June, 1885, he read a part of his Report on the phenomena before a meeting of the "Society for Psychical Research."

That meeting made an epoch in the attitude of public opinion toward the Theosophical Movement. Never sympathetic, public opinion thereafter became frankly hostile and incredulous. Mme. Blavatsky was treated as an imposter, and her friends as fools. The public accepted Mr. Hodgson's view without question or examination. And public opinion

has never gone behind that verdict, but has rested on it for more than twenty years.

With others, I was present at that fateful meeting. After Mr. Hodgson had read his Report, members of the Committee went among the audience to discuss it. Mr. F. W. H. Myers was one of these. When he asked what impression the meeting had made on me, I remember replying that the whole thing was so scandalously unfair that, had I not been a member of the Theosophical Society, I should have joined it forthwith, on the strength of Mr. Hodgson's performance.

My reason for this extreme expression was that, while it was popularly supposed that the "Society for Psychical Research" had investigated the phenomena in question, that Society had never, in fact, investigated the phenomena. It delegated its work to a Committee of five. But the Committee never investigated the phenomena. The Committee in turn entrusted its task to Mr. Richard Hodgson. But Mr. Hodgson never investigated the phenomena. And for an excellent reason. Mr. Hodgson came to India at the close of 1884 and left it early in 1885. But the phenomena had, for the most part, taken place years earlier, the most important of them at Simla, in 1880. So what Mr. Hodgson really did, was to make a pretence of investigating phenomena which had taken place four or five years before, while he was thousands of miles away. He was somewhat in the position of a small boy poking about a laboratory, after some lecture on spectrum analysis, and coming sagely to the conclusion that the experiments had been carried out with the aid of a tallow candle and a piece of painted ribbon.

Certain things may be cited, to illustrate the candor and judgment of Mr. Hodgson. He submitted to an expert in handwriting parts of letters attributed to a Master, and some writing said to be by Mme. Blavatsky. The expert, in a somewhat detailed reply, after commenting on the documents, gave it as his positive conclusion that Mme. Blavatsky was not the writer of the letters attributed to the Master. It will hardly be believed that Mr. Hodgson deliberately cut out this part of the expert's letter. It is only from a stray sentence a hundred pages away that we get the purport of the missing passage.

Again, consider Mr. Hodgson's credulity. For example, there is the question of a meeting not far from Darjiling, between a disciple, Ramaswamier by name, and a Master, said by those who have met him to be a Rajput by race, certainly not less than six feet four, and of majestic bearing. But Mr. Hodgson seems able to believe that this great Rajput was "personated" by a little Madrasi, not much over four feet six. And he believes that an intelligent man, such as Ramaswamier was, could talk to the little Madrasi for a considerable period, in broad daylight, in the open air, and believe him to be the majestic Rajput with whose portrait he was familiar. And this is the more singular, as Mr. Hodgson else-

where dilates at length on the peculiar type and voice of this very Madrasi, as evidence that he would be recognized even if carefully disguised.

Or take Mr. Hodgson's treatment of handwriting. We have already seen how he disposes of adverse expert opinion. He prefers to be his own expert. And he makes a great show of counting g's and d's and e's. He finds that in some pieces of writing there are two forms of the letters e and d; what might be called a German d and a Greek e, alternating with the ordinary copybook forms. On this discovery he builds great conclusions. When he comes to count up hundreds of these letters, one is insensibly persuaded that something is being proved. I was somewhat impressed, until it occurred to me that my own writing shows exactly the same variations of the same letters, and in about the same proportions. So the evidence pointed strongly to me, as the real delinquent. Emerson's handwriting also has the same peculiarity. One sees how flimsy is Mr. Hodgson's reasoning. In exactly the same way it can be proved that the English, or the Red Indians, are the lost tribes of Israel, or that Shakespeare wrote Bacon's Essays.

Again, one notices that, where the conditions under which certain phenomena took place were vague, Mr. Hodgson is fertile in conjecture. But where everything is clear-cut and convincing, the Report airily declares that it "does not profess to give completely satisfactory explanations." Soon after he reached India, Mr. Hodgson fell under the spell of the Coulombs, became the victim of their suggestions, and saw exactly what they wished him to see. Othello-like, he found confirmations strong as holy writ in every suspicion that they suggested to him; and this, although he knew that the Coulombs were hundreds of miles away when the more important phenomena occurred; that they had a personal spite to wreak, and, perhaps, a personal profit to secure. The really grave charge against the "Report of the Society for Psychical Research" is, that not one of all those who are reporting was actually a witness of the phenomena as they occurred. The whole thing is hearsay and conjecture; very credulous hearsay, and not very intelligent conjecture.

Procedure of this kind, in any established field of research, would have imperilled the reputation of the Committee and its members. But they were perfectly safe in this instance, because they had behind them an immense force of hostile public opinion, suspicious of all suggestion of Occult force, suspicious of Mme. Blavatsky because she proclaimed the reality of Occult force. Not one in ten thousand of those who to this day believe that the Society for Psychical Research "exposed" Mme. Blavatsky, ever read the Report. As the verdict fell in with their prejudices, they accepted the view of the Society, which accepted the view of its committee, who accepted the view of its agent, who never saw the phenomena he professed to investigate.

The wiser course is, to set aside this hearsay and conjecture, and with clear and candid mind to consider the testimony of those who were actually present when the phenomena occurred. This is the easier, at the present day, as the general understanding of these things has made great strides forward in the last twenty years. The phenomena produced by Mme. Blavatsky and the Masters who worked with her, were not mere exhibitions of magic. They were experiments intended to show that certain kinds of force existed, that definite powers could be applied to produce results of a definite kind, in the physical and psychical worlds. Now it is the fact that almost every type of force illustrated by the phenomena of Mme. Blavatsky and her friends has since been very generally recognized, even by popular opinion. For instance, there were the appearances of "astral bodies." But under the name of "phantasms of the living," astral bodies have passed into the realm of accepted fact. Again, certain phenomena implied "action at a distance," Occult force operating through void space. But we have now, on the one hand, the "telekinesis" of the psychical researchers, and, on the other, wireless telegraphy, the wireless direction of torpedoes, and so on. So that both the mental generation of force, and the movement of matter at a distance are fully admitted. Other phenomena which took place in Mme. Blavatsky's presence were attacked because they seemed to involve the disintegration of matter. But nowadays all matter has disintegrated. The very atoms have gone to pieces. Once again, Mme. Blavatsky made the very fertile suggestion that certain phenomena might be understood, by taking the fourth dimension of space into account. But to-day the fourth dimension is becoming familiar. On the one hand, physicists invoke it to express the action of radiant matter, while chemists use it to explain the vagaries of some of the coal-tar compounds; and, on the other, we find an advanced theologian putting forward the view that the appearances of Jesus after the resurrection were made possible by his mastery of space of four dimensions.

The principles which underlay the phenomena of Mme. Blavatsky and the Masters who worked with her, are becoming widely recognized. The time is coming when it will be possible for people in general to understand that these phenomena were simply experiments, produced to illustrate still unfamiliar natural forces, and entirely within the realm of law. This simple truth, though repeatedly stated by Mme. Blavatsky and her friends, was obscured and distorted by Mr. Hodgson's make-believe investigation, and by the verdict of the Society for Psychical Research. That verdict was accepted by a prejudiced public, hostile to Mme. Blavatsky, and inflamed against her because thirty years ago she expressed concerning the established churches and sciences views which one may now hear any day, from the pulpits of the New Theology.

Not so many years earlier, Charles Darwin was the target of a

not less hostile fire. He was branded as a fraud and a blasphemer by good people who thought they were doing God service. Darwin has had his revenge. His thought has transformed the very theologians who denounced his doctrine of transformation. I believe the day is rapidly approaching when we shall see a like reversal of the verdict against Mme. Blavatsky; when it will be recognized that she was a pioneer not less valiant than Darwin. While Darwin taught the evolution of the body, Mme. Blavatsky taught the evolution of the soul.

Mme. Blavatsky did a great deal more than illustrate, by her experiments, unfamiliar phases of force. She brought forward, with great force, certain spiritual and moral principles. First among these was the principle of universal brotherhood, without distinction of race, creed, caste, color or sex. This, for immediate application in life. Then there were more abstract doctrines, such as that of the One Spirit manifested in the universe, and of which all lives, including our own, are the expression. Then there was the teaching of the larger self, of which the personality of each one of us is but a part; the deeper self which, touching our daily life on one side, on the other dwells with the infinities. Again, she taught the periodical manifestation of life, including the life expressed in our personalities. And she pointed to the elder religions of the East, as fertile sources of spiritual suggestion.

But these very ideas are finding universal acceptance to-day. We are familiar with the Peace Conferences, which rest their work boldly on the brotherhood of man. And all science, even the most materialistic, now sees in the universe the manifestation of a single ever-mysterious Power. The doctrine of the larger self, the deeper self, the "subliminal" self, is abroad everywhere, notably in the newest books. And as for the old wisdom of the East, we find the author of the *New Theology* avowedly drawing thence his theory of manifested life, and Sir Oliver Lodge taking from the same source his very suggestive teaching of Life and its periodic expression. It is true that these two writers, speaking, the one, of "the higher self," and the other of "the larger self," believe they are indebted for their thought to Mr. F. W. H. Myers. But it is more than likely that Mr. Myers got this thought from the Theosophical writings which he studied so attentively during 1884, and in which it fills so large a place.

We find, therefore, that the experiments made by Mme. Blavatsky, and those who worked with her thirty years ago, illustrate forces and powers now beginning to be generally recognized. Can we be expected to believe that, by a happy inspiration, she "invented" just the right phenomena to illustrate subsequent discoveries? And can we be expected to believe that is likely to have been done by one who anticipated by thirty years the last conclusions of the "new science" and the "new theology"?

At the time, we saw how futile was Mr. Hodgson's supposed investigation, and we were, therefore, confirmed in our belief in the good faith of Mme. Blavatsky, our belief that the phenomena described in *The Occult World* were entirely genuine, and had taken place as described, and our belief in the Masters who had given an account of spiritual and bodily life as satisfactory to the reason as it was inspiring to the soul. So we set ourselves to search the Scriptures of many lands, to study the teachings of the Sages of all times, to try to realize, in study and life, the spiritual principles which, in their large simplicity, underlie the teachings of Scriptures and Sages alike. The Report of Mr. Hodgson in no way disturbed the even tenor of our work, which was positive and constructive, along spiritual and moral lines.

A good many members of the Theosophical Society were shaken or driven away by the storm of adverse public feeling aroused by the Report. But many remained and continued to work, and the Society steadily grew in numbers. It must be confessed that it did not grow equally in real unity and brotherly love. This was presently to be shown by events.

In 1891 Mme. Blavatsky died. The bitter attack on her, which we have discussed, so far from checking her energies, in reality ushered in her greatest and most creative period. To it belong *The Secret Doctrine*, such books as *The Voice of the Silence*, *The Key to Theosophy*, and her new magazine, *Lucifer*, besides other work of enduring power. In all ways, her achievement vindicated her, and she stands as one of the most courageous and self-sacrificing workers for humanity, one of the great names of all time.

After the departure of Mr. Hodgson, the atmosphere of suspicion lingered at Adyar. Colonel Olcott remained there, while Mme. Blavatsky passed the closing years of her life in Europe. It is unhappily true that from that time onward Adyar became a storm-center in the Theosophical Movement. Whoever went there found an atmosphere filled with suspicion, and many came away strongly tinged with that atmosphere and spreading suspicion through the Theosophical Society. It would be pleasanter to pass over these things in silence; but justice demands that stress be laid on certain facts.

Among those who made the pilgrimage to Adyar, and came within its atmosphere of suspicion and accusation, was Mrs. Besant. The final result of the suggestions among which she found herself was, that she formulated charges against Mr. Judge, Vice-President of the Society, and General Secretary of the American Section, which he had built up by untiring and devoted effort during the years following the attack on Mme. Blavatsky. Mrs. Besant declared that Mr. Judge had been guilty of dishonesty, in giving out, as from Masters, letters and messages which, she said, were not from Masters; and she demanded a Committee of

Inquiry. Colonel Olcott, whose hostility to Mr. Judge colors all his later writings, was entirely willing to appoint the Committee. It was appointed, and met, with Colonel Olcott as Chairman, in London, in the summer of 1894.

Colonel Olcott should have seen that his procedure was entirely unconstitutional, and against the whole spirit of the Theosophical Movement. He should have seen that all views as to the existence of Masters, their power, and their part in any phenomena or messages, were, in fact, matters of religious belief, and as such, privileged under the Constitution of the Society, which secures to every member the right to believe or disbelieve any teaching whatever, and to assert his belief or disbelief, without in any way impairing his standing in the Society. Colonel Olcott should further have seen that he had no more right, morally and theosophically, to question Mr. Judge's good faith, than he had to question the good faith of some other member, who may have professed his belief in the miracles of the New Testament, the wonders of Buddha's paradise, or the views of Zöllner concerning the fourth dimension of space. But Colonel Olcott saw none of these things. He carried the Committee of Inquiry forward, and Mr. Judge appeared before it. What happened may be recorded in Colonel Olcott's own words.

"Mr. Judge's defense is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. . . For the above reason, then, I declare as my opinion, that this enquiry must go no further; we may not break our own laws for any consideration whatsoever."

Admirable words. One wonders, though, how Colonel Olcott failed to see, months before, that "the moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief." Had he seen that, he would have seen that he was wrong in appointing the Committee; wrong in allowing the matter to be brought before him in his official capacity, and kept before him; wrong in not pointing out, at the outset, that the bringing of such charges was "a violation of the most vital spirit of the Theosophical Society, its neutrality in matters of belief."

The Committee of Inquiry was dissolved. But, unfortunately, neither the letter nor the spirit of Colonel Olcott's wise words was adhered to in the months that followed. Public and private attacks were directed against Mr. Judge, in the newspapers, in letters, and in other ways even more prejudicial. In spite of the warning of Colonel Olcott that such attack was a violation of the most vital spirit of the Theosophical Society,

Mr. Judge was denounced, with growing bitterness, by those who should have been the first to uphold the Theosophical ideal of "neutrality in matters of belief," of tolerance, of charity. These attacks went so far that those who adhered to the ideals expressed, but not acted on, by Colonel Olcott, joined with Mr. Judge in 1895 in forming a separate society, the Theosophical Society in America, to carry on the work on these true and enduring lines. From this time forward, Colonel Olcott wholly forgot what he had so truly said of neutrality, and began a series of bitter attacks on Mr. Judge which he continued long after Mr. Judge's death, early in 1896. Nor was he alone in thus violating the most vital spirit of the Theosophical Society. Attacks multiplied, and grew in bitterness; and, as is almost invariably the case with the spirit of persecution, these attacks were nominally made in the interest of pure morals, and to defend the Theosophical cause. One fails to see how the Theosophical cause could be defended by violating its most vital spirit. Nor can one say much more for the claim that these attacks were in the interest of good morals, and to defend members of the Society from delusion and "psychic tyranny."

In a society of students, banded together in the search for truth, in the spirit of tolerance and good will, what place is there for this patronizing attitude on the part of a few, who undertake to guard the rest against delusions? Is not that attitude an entire mistake, perhaps a somewhat questionable assumption of superior virtue and wisdom? Or let us look at the matter in another way: Was the persecution of Mr. Judge justified by its results? Those who took part in public or private attacks on Mr. Judge have since been prominent in the Adyar Society. Will they venture to say that the persecution of Mr. Judge, the bitter attacks on him after Colonel Olcott's declaration of neutrality, did, in fact, secure their society against delusion, against astral dangers, against "psychic despotism?" Once more, these attacks were made, we were told, to protect "the victims of Mr. Judge," those who believed in Mr. Judge, his ideals, his good faith, his work. As one who thus believed and believes, I should like to ask whether those who hold the same view have showed any marked symptoms of moral or mental deliquescence? Are these painfully manifest in their works? Take a concrete case: THE THEOSOPHICAL QUARTERLY for April is in the hands of the public. It is, to a large degree, the work of those who believe in Mr. Judge. Does it show, in a marked degree, a weakness of morals and intellect, as compared, let us say, with the April numbers of the magazines which represent the party hostile to Mr. Judge, the party of inquisition and prosecution? These magazines are also in the hands of the public. I am perfectly content to leave the decision to those who read them.

These considerations should make it clear to all that the attacks

on Mr. Judge were exactly what Colonel Olcott called them, a violation of the most vital spirit of the Theosophical Society. They were so, in two ways. They were a violation of the spirit of charity, of tolerance, of brotherly love, of that kindly affection which seeks virtues and not deficiencies, which looks for faults at home, and not in others, which seeks not its own, and thinks no evil. They were also a violation of the vital spirit of the Theosophical Society, since that Society is a body of students, of seekers after truth, on perfectly equal terms; a body of students, each of whom has an entire right to hold any belief or unbelief that commends itself to him, and to express that belief or unbelief; as indeed must be the case in all free search after truth.

And this brings me to the closing portion of my subject: the Theosophical Society and its work in the world. For I have hitherto spoken of something larger and more inclusive: the Theosophical Movement. Mme. Blavatsky always spoke of the Theosophical Movement as being, as it were, a wave of force, set in motion by Masters, the Elder Brothers of humanity, and destined to bring spiritual life to the hearts of men. The Theosophical Movement has many expressions. Of these, the Theosophical Society is one. If I were asked what the Theosophical Society is, I should be inclined to say that, for me, it stands for a state of mind, or rather an attitude of the heart. That attitude is essentially this: To put my own interest as secondary and the interest of my friend as primary; to be more willing to hear than to speak; to endeavor always to see the truth in my neighbor's heart, rather than to seek to impose my own view of truth. Instead of antagonism, the Theosophical Society should bring unity of heart. When in action we make the interests of others primary, and keep our own interests in the second place, we bring unity. We must by no means fall into the error of thinking that this will mean giving way to our neighbor, letting him get the better of us, yielding to him in a servile way. That could never be for his interest, and, in doing this we should by no means be putting his interest first. Cowardice is one thing. Devotion to the interests of another is a quite different thing, and one calling for high courage as well as self-sacrifice. Gently to hear, kindly to judge: this is the principle for which the Theosophical Society stands; genuine toleration, an entire willingness to hear the other side; a readiness to accept new truth. This attitude in action is well described in the primary object of the Theosophical Society:

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, caste, color or sex."

One may ask, is not this exactly what the Churches are doing? Happily, yes; and to an ever increasing degree. Among many branches of the more liberal Churches, the spirit of toleration and reconciliation has already gone far, and will, let us hope, go much farther. Yet there

are still many directions in which mediation is needed. For example, do the older branches of the Church, the Eastern and Western, freely admit each other's equality, each other's possession of spiritual truth? Or do the Christian Churches, as a whole, approach the non-Christian religions in a brotherly and kindly spirit, not claiming any superiority, not demanding any paramount position, not insisting on deep differences, but seeking rather the truths which are common to all? Again, we have much liberty and light, on the one hand, among the followers of science; and on the other, within the Churches. But do the Churches render full justice to the votaries of science? Do these see what are the ideals, the hopes, the aspirations of the Churches? Here is still great need for mediation, for reconciliation.

And whence can come mediation and reconciliation, but through mutual understanding? And how can mutual understanding come about, except through gentle listening, a willingness to hear the other side, a wish to learn and enter into the other's truth, rather than to impose our own. This, if I am right, is the Theosophical method, the method for which the Theosophical Society exists.

Tolerance, brotherly love, conciliation, spiritual unity: such are the ideals of the Theosophical Society. For those who hold these ideals, great horizons open, wide vistas of work and hope spread before them. These vistas, this work, this hope, are not the mere private concern of our members. They are common and universal. And in closing, I cannot do better than advise all whose concern these things are, to attend to them.

CHARLES JOHNSTON.

TALKS ON RELIGION.

III.

The Mathematician: In the discussion following Mr. F—'s talk at our last meeting, the question arose as to the propriety of attributing any moral element to nature. Man finds within his own heart certain ethical standards and moral ideals. Are these only the expression in him of a moral law acting throughout all the universe? Or does their presence in man serve to differentiate him from the rest of nature, and set him, as a moral being, in opposition to natural law and natural forces, to play a lone hand for his own ideals?

Each of these views found its advocates; as did many intermediate shades of opinion. Of these latter, one of the most interesting and suggestive was put forward by Professor D—. He stated that, as a biologist, he was forced to view nature as cruel and wasteful and that he could see no conformity to moral ideals in its processes. Yet while thus advocating the essential immorality of natural conditions he asserted that our moral ideals were themselves but the evolutionary derivatives of biological principles. As the tenor of the discussion did not then admit of the elaboration of this latter theory or the attempt to reconcile the two statements (which I confess seem to me inconsistent), I have asked him to start our discussion this evening by giving us the logical development of his doctrine, and to trace for us the origin and evolution of our ethical concepts from the biological standpoint.

The Zoologist: I think Professor A— is putting a rather doubtful construction upon one part of what I said and that the antithesis he mentions does not really exist in my view. It will, however, probably be more fruitful not to attempt a retrospective explanation of what I did or did not say, but to speak afresh directly to the subject given me. This subject may be stated as the "Natural History of Ethics;" *i. e.*, the nature of human ideas of right and wrong as clarified by the evolutionary development of these ideas.

Really there are two subjects or subdivisions of the whole problem. The first is the historical justification of human standards. The second is the relation of "natural" or "biological" ethics to the other elements that enter into the modern complex—religion. Here I would have to trespass upon the territory of the anthropologists, of Professor L— and others.

The Mathematician: I do not think that any of us need fear trespassing upon the ground of others. Indeed our points of view are so

different that trespass is almost impossible, however much we may talk upon the same theme. So I trust you will not let this restrict your presentation.

The Zoologist: Thank you, but I may find I have quite enough to do to develop my first heading.

A living thing, as long as it remains, or exists as a living thing, *must* maintain certain definite relations to the environment. It is "conditioned" very definitely by external nature. For example let us consider the *Amoeba*: a tiny little mass of living matter, consisting of but a single cell and nearly as primitive as any living thing can be. Yet it *must*, to exist, provide for the introduction into itself of (a) matter, for the repair of its substance; and (b) energy, with the matter, to be converted into its "vital" energy. That is to say, it *must*, if it is to exist, look after its immediate individual welfare, be *egoistic*. This is the first and great commandment of Nature, by which the most primitive as well as the highest forms of life are conditioned: "preserve thyself."

A second commandment of Nature is: "perpetuate thyself." Whatever may be the cause of reproduction (and Biology offers some very definite statements on this subject), the conditions are such that an individual of a species *must* make more like itself.

Nature does not tolerate any forms that ignore their "duty" to the species—*individualism* is not permitted to reach its logical extreme. And often the obedience to Nature's second mandate runs directly counter to individual interests. Nevertheless there are now no species that place individual before racial welfare. For if such there were at any time, these have died as species. Nature does not approve of "race-suicide."

Thus at the very beginnings of life, as in its most complex forms, we see these two laws ruthlessly enforced—"preserve thyself" and "preserve thy kind." The violation of either entails the blotting out of the form that disobeys. But already we see evidence of the wider end dominating the narrower, the preservation of the race taking precedence over the preservation of the individual.

When, now, we pass to such an organism as the *Hydra*, the small fresh-water polyp, a relative of the jelly-fish and coral, we find, not one cell, but a large number of these little organic units, arranged in two layers;—an outer layer, lined by an inner one. Here we have a new cell environment and in consequence a new type of "conditioned" existence. Each cell must maintain itself. But there is something more that the cells must do. They must work not only for themselves but for their fellows, and their fellows in turn must work for them.

The outer cells provide for the relating of the whole mass of cells to the environment. In return for this they are relieved of the feeding functions, as they receive supplies from the inner layer, that feeds not only for itself but also for the outer protective layer. Thus we have a

primitive community, composed, so to speak, of two groups or castes, a soldier class and an agricultural class, while of course there are those cell units that have as their special task the reproduction or perpetuation of the whole colony.

Thus no cell is entirely sufficient unto itself. It must, it is true, carry on the same essential vital activities as a solitary amoeba. But now, it also owes a duty to the other members of its colony, who, in turn, are specialized for other tasks and owe duties to it. Interdependence of differentiated units replaces the independent egoism of solitary forms. Altruism is a direct result of association and differentiation.

From this brief sketch two things should be clear: First, how an individuality of an higher order is established by the union and specialization of first order individuals. And, second, what "duties" of mutual support and co-operation are imposed upon the primary units by such social relations. Let us now extend our view to higher groups, and consider such communities as are formed by wolves, or ants, bees, wasps, and the like.

Here, as in the case of the cells in the Polyp, we see the same mutual dependence or interdependence of units, the same subordination of the individual to the common good in which all must share. A pack of wolves will hunt as a unit, and pull down together what one would be powerless to overcome. The welfare of each depends upon the welfare of the whole. No matter how well fed and strong a single wolf may be, if his pack is feeble and diminished he is himself in danger. It pays to share the kill; and that pack whose members put aside their personal quarrels on the chase will survive in competition with those who do not. To care for one's fellow, to love one's neighbor as oneself, is a commandment founded upon biological efficiency. It does not contradict, but both supplements and is necessary to, the other commandment of self preservation.

Yet there are times when these two commandments conflict, when the preservation of the community demands the sacrifice of the individual. Here the lower orders of Nature present us with most striking instances of altruism and self-sacrifice. Consider, for example, the life of the royal bee. You all know how the life of the hive centers around its queen,—who lays all the eggs, and upon whom thus rests the perpetuation of the entire colony. There cannot be two queens in a single hive—if there are, civil war results and one or the other is killed. Yet "princess" bees must be raised, both to guard against the hive being left through accident without a queen, and also to lead the swarms and to furnish queens to the new hives. Here then would be a danger of internal dissention and strife were it not that the princess bees provide for their own death. The royal larvæ construct only imperfect cocoons leaving open a space where they may be stung to death if unneeded. In a way it is suicide.

But it is the same kind of suicide that the soldier commits in storming a battery, going himself to certain death that others may survive,—or that a union may endure.

Human society is no less an organism than is a pack of wolves or a hive of bees. There is among men to-day the same specialization and differentiation of task and power and function as we saw among the cells of the simple hydra. Men are not independent, but interdependent; and the laws of the biological efficiency of organisms apply to our civilizations, as to our bodies. We have seen that these laws require of the individual two things—the discharge of two kinds of duties, the one egoistic, the other altruistic;—he must provide for his own welfare and for the welfare of his fellows. And if these two clash, his duty to himself and his duty to the whole of which he is a part, then the wider end takes precedence over the narrower.

This is, in briefest outline, what I believe to be the “historical justification of our human standards.” It does not matter at all whether the wolf and the bee act as they do consciously or unconsciously; whether generosity and self sacrifice with them be blind and compelled, or deliberate and willed; the point that is of importance is this: those forms of life which obey these laws survive; those that disobey, die. And this has been as true of men as of animals. The savage may not have seen why he should do this and avoid that, but the fact remains that only those tribes survived who consciously or unconsciously obeyed these mandates of Nature. Our ethical standards are what they are because of this fact. They are in every way similar to all other evolutionary characteristics.

From this view it will be seen that many of our human terms receive very precise definition. Right is what furthers both individual interests and the interests of the whole group. Wrong is the reverse. Good is what is useful. Evil is that which interferes with the discharge of personal or social functions.

Let me now turn for a moment to my second heading and consider the relation of this natural system of ethics to the other elements that enter into the religious complex. As a result of the causes I have attempted to outline, primitive man finds himself with certain feelings of compulsion towards this or that course,—often towards a self sacrifice he cannot explain on rational and immediate grounds. He is living under tribal order and law, and the compulsion he is familiar with is the power and authority of his chief—enforced with club and spear. Therefore it is natural for him to ascribe this inner instinct to some external authority,—the will of some god or spirit chief.

I think we can even see how he comes by this latter idea. For in dreams he sees his friends and enemies, and talks and acts with them. Thus he is led to a belief in another world than the outer one around

him. Moreover he still sees in dreams those who have died, and thus he is led to think of their continued existence. From this the idea of disembodied spirits and of immortality is formed. Thence the path is plain, and all natural forces, as well as all that happens to the man himself are viewed as the activity of some one or other of these spirit chiefs and heroes. Gradually greater and greater power is ascribed to them. As man moulds ships, so the gods mould mountains, send rain and drought at will, and play with lightning and with storm, until finally the notion of an omnipotent god, as well as an omniscient one, completes the series.

The Editor: Is not this a pretty cold view of life?

The Zoologist: It does not matter whether it is cold or not provided it is true.

The Editor: Many things are true, yet none contains all the truth. What I mean to ask is this: Suppose we grant you all that you have said, what follows? In what way does this bear upon religion? Have you in it a view of life which satisfies you, or which helps you to live?

The Zoologist: Yes, I have. I suppose to some it would seem cold, but to me it is sufficient. If I find the basis for my conduct and ethical ideals in the very laws of life, what is surer or more fundamental? If it is not a religious view in the usual sense it certainly arouses in me that cosmic emotion which I put forward as the basis of religion. Indeed that is just what I tried to make clear: that these were the facts which it seemed to me did underlie first ethics and then religion.

The Mathematician: Let us then look again at certain of their implications. As I understood you, you began by considering the life of the single cell, which acted as though subject to but two desires: self preservation and the preservation of its kind, which last you spoke of as being in one form or another really an act of self sacrifice. From this you passed to a consideration of more complex organisms, such as the jelly-fish. Here you showed that while each component cell carried on its own life it still so co-ordinated itself to its fellows and to the whole of which it is a part that the higher single life of this whole became possible. This co-ordination you showed to be at once egoistic and altruistic in character and you put it forward as the basis of our present ethical ideals, tracing its action through the communities of insects and animals to primitive and civilized man.

Now I would like to ask a question. Is it a legitimate inference that, as the co-ordination of the cells of the jelly-fish enabled each to live with the richer, fuller life of the whole, so obedience to ethical standards would lead man to a higher, wider type of consciousness and existence than that of his present separate personality? Does not your argument suggest that man is part of a far greater whole; that ethics and religion co-ordinate him with that whole and should enable him to broaden and

deepen his life and consciousness until it is one with that higher consciousness of which his is but an element?

The Zoologist: We must remember, however, that there can be nothing to this higher complex that is not in the elements themselves.

The Author: Surely you do not mean that. The combinations of elements may be totally different from any one of the constituent parts.

The Zoologist: Certainly. All I said was that this whole was compounded from the elements. Whatever the whole is must be made up from something in the elements.

The Social Philosopher: But is even that certain? May not the properties of a whole be quite distinct from the properties of its parts, even when taken together?

The Mathematician: Bolzano's example of a drinking glass would illustrate. Viewed as a whole we perceive it holds water. Conceive it as a collection of broken parts and no such inference is plain.

The Zoologist: I am quite willing to take your illustration as my own. A drinking glass can only be formed from elements capable of being so placed together that there are no gaps. This is a property which must be present in the element—viz.: that they fit one into the other; though you will notice that this is a meaningless characteristic when a single element is alone considered. Anything that is not in some way in the elements themselves can be no more than a mere abstraction.

The Social Philosopher: How about the water itself? Its characteristic property of wetness is absent from both the hydrogen and oxygen which form it. Or, better still, consider a clock and the ability to tell time. Surely time is not a mere abstraction. Yet you will not find it compounded from the brass and steel. Again, to take the mathematician's point, are we not all familiar with the difference between mass psychology and that of the individual. Consider the way in which a mob is moved to frenzy—to panic or to rage, or any emotional excitement. Think of the mob ferocity; the lynchings, the burnings, the torturings, which are nothing but the manifestations of this mob frenzy, while the individuals comprising it may be of themselves quite mild mannered quiet people. These are not mere abstractions.

The Editor: Is it not probable that to each individual amoeba the jelly-fish is a mere abstraction?

The Zoologist: I would contend that aqueosity is in fact, a property already present in the hydrogen and oxygen, and certainly everything that is done in a lynching is done by individuals. In that sense the mob *is* a mere abstraction. The coming together of many men and their reaction one upon the other, brings out what would otherwise not have been revealed. But it was there, nevertheless. Indeed I think this is a matter of considerable importance, too often overlooked. Whatever is present in the highest organism *must* also have been present, and *always*

present in element in the cells which compose it. The continuity of the germ plasm makes this certain.

The Mathematician: You mean?

The Zoologist: I mean "*ex nihilo nihil fit*." Moreover, acquired characteristics are not transmitted. You do not inherit from your father, but from that common line of life which made him what he is first, and then you what you are. "Natural selection" and other such evolutionary factors do not create, they eliminate. They are the judges of what forms shall endure. They do not produce those forms. Therefore we are forced to view all forms as present in some way in the cells from which they spring.

The Mathematician: Present they doubtless are, but still unrealized and unmanifest,—present as potentialities,—and evolution would appear to be the layer by layer unfoldment of their content. But does not this still further point my question? If all forms of life are pre-existent as potentialities in the single cell, then man must also be the image of the universe, contain within himself all the powers of the whole, present and realizable though unrealized. And you have shown us that at least certain of these possibilities can be manifested, new and higher forms of life realized, by such a co-ordination as you have said ethics and religion in fact are. In this view, then, ethics would appear as something more than preservative. It would be itself a dynamic principle,—the actual machinery of growth. Do we not, in this, return very close to Mr. F——'s definition of religion as "the climbing instinct," whereby the consciousness and life of man is constantly being widened and raised?

The Zoologist: In a way I think we do. But I would prefer to say that we become more efficient, than that our consciousness is raised. I do not know that the wolf in the pack has a different or higher type of consciousness than the one who hunts alone.

The Clergyman: But why talk about wolves and bees? Surely we know more of ourselves than we do of amoebas and wolves. And is it not,—well, let us say a humorous conceit, to argue seriously that religion is or is not creative because a lone wolf acts about as his brothers in a pack do? Have we not difficulties enough when we begin with and confine ourselves to man?

The Zoologist: It is precisely because we have so many difficulties when we do confine ourselves to man, that it becomes necessary for us to take a broader view. And I do not at all agree with you that we know more of ourselves than of lower orders of life. There is nothing more misleading than introspection, as current religious psychology amply demonstrates.

The Philosopher: I agree with Mr. F——. Personally I can see better in a lighted room than in the dark. My own mind is lit for me, the mind of a wolf is not.

The Mathematician: Is it not wise to look in both directions—both inward at our own hearts and minds, and outward upon the workings of nature? These two views seem to me to supplement and correct each other. Thus though I am inclined to think our Zoologists too materialistic in their conception of life and of heredity, taking too little account of the enormous influence of mental and moral environment, which is in fact a moral heredity, it seems to me there is a grandeur and a universality in the view Prof. D—— has just presented which I would be sorry to lose. Does it not both enrich and clarify our ordinary thought of ethical standards to see them as at once evolutionary products and evolutionary forces? To view them as the deposit in the consciousness of long ages of experience? Think thus of nature sifting the hearts of her children, breeding brotherhood in us as we breed horses for speed or wind. We may not see why we should act thus or so, why we should feel this right and that wrong. Hereditary tendencies are rarely reasoned, and the deeper any principle is ingrained in our character the less obvious is its cause. The explanation of our ethical standards cannot be found in any immediate benefit, in any cheap clap-trap of honesty being the best policy. They would never have been produced by the conditions of a given moment, nor can they find their sanction in the present. Their causes extend back into the past to the origin of life itself. Their production required the age long integration of successive lives, their justification and their end must ever be beyond us. They are the past acting in us, the present also moulding the time and forms that are to be. They are the will of nature, the evolutionary stream itself, the breath of life. This is what I conceive Prof. D——'s presentation to mean, and it seems to me to contain elements we cannot well do without. But after all it is only half the story, and I would wish with Mr. F—— to look at these things directly as we find them in our own hearts. Unreasoned they may there be, but they are not fruitless there. And we do not need to speculate upon their fruit. We can one and all know of our own experience the enrichment that results from altruism and unselfish effort. Indeed I believe we can know it in no other manner. So there surely I think it more profitable to study ourselves than "our brothers the wolves."

The Social Philosopher: It seems to me the study of external nature simply emphasizes the fact that we can only find ethics and religious ideals in our own hearts. I fail entirely to see this moral element in nature of which you talk so much. You seem to me almost deliberately to distort the facts. Because two thugs can kill and rob more safely and lucratively working together than alone, the law does not on that account sanctify their partnership. Yet you are presenting such a conspiracy of murder as a marvelous example of natural religion among the wolves. As for the heroic suicide of the princess bees, as well look upon little

Prince Arthur's murder by John Lackland as suicide, because of Arthur's supreme self sacrifice in being young and helpless. Your beehive is about as healthful a place for supernumerary royal heirs as is the harem of the Sultan of Turkey; and for a like reason. But I do not remember to have heard this infant mortality lauded as a peculiarly moral and uplifting circumstance designed to inculcate religious truths and divine ideals of mercy and justice. It is really time you biologists began to do some clear thinking. Why can you not be content to look at life directly, and courageously accept man's splendid isolation as a moral being? Why must you creep and crawl and seek a false support in nature where it can't be found? Is it not far more splendid to follow our ideals because they are ours, than thus to endeavor to bolster them up by external props?

The Biologist: I do not think it is Prof. D—— who should be accused of hazy thinking because you have drawn these inferences from what he has said. His thesis shows that we are what we are as the result of natural processes—and his argument accounts for the cruelty and selfishness in us as well as for the altruism. It is exactly as easy to deduce the one as the other from the first biological principle of self preservation. When this is directed to the preservation of the individual we have selfishness, when to the preservation of the common-life stream, of which the individual is an expression, we have altruism. Neither seems to me the basis of religion. But as for "man's splendid isolation as a moral being" I haven't an idea what those words mean. Have you?

The Mathematician: It seems to me that Professor D——'s point is a rather subtle one, and what he has said to-night should in justice be taken in connection with the views expressed at our last meeting. He is not arguing for nature's morality, but is tracing the evolution and growth of man's ethical sentiment and standards from biological principles. We are in danger of forgetting again that man is not outside but *in* the universe and his ideals are thus of necessity factors and powers in the universe, which, however small or large, must be taken into account, and must have a cause, and origin, and connection with other factors. This seems to me the great value of the scientific and biological view of man—that it emphasizes his oneness with other forms of life. Yet I have confessed to thinking it only half the picture, and to viewing the action of external nature more as corrective than creative. However it is not my ideas that are now in question and perhaps Dr. I—— will tell us where he gets his ideals if they are not bred in him by life itself.

The Social Philosopher: From my own soul.

The Clergyman: But where did your soul get them?

The Social Philosopher: From God if you like. But I want to go back once more to the very basis of this biological view. What right

have you to speak of the tendency to self-preservation as the fundamental or first law of biology? Is that not an exploded theory? It has long since been abandoned in psychology and the tendency to, or law of self-satisfaction, has been substituted for it. Is it not time that biology should abandon such an outworn postulate, that so obviously says either too much or too little according to the place in the scale of evolution to which you are applying it? Animals for example are not thinking of preserving life, but of satisfying their hunger, thirst, or other wants. The moth when it flies to the flame is not seeking to preserve its life or to lose it, but solely to satisfy its desires. Again, with man, we find many things placed before the desire for self preservation—his love of the ideal, of truth, of beauty, and the lust for it, or of duty and the austerities of religion—all these have been chosen by man deliberately before the continuance of his personal existence. And to one such deliberate choice we have a hundred unreasoned ones. Really it seems to me that self preservation is more commonly lost sight of than remembered, and even when remembered it is treated as of little moment compared with the satisfaction of ourselves—whatever this may mean to the self and the time in question.

The Zoologist: Yes, you can state it as self-satisfaction if you so desire—though it is evident one cannot satisfy oneself when one has ceased to exist. Or we can give it an even more general and precise description as the necessity of reacting in the proper manner to the environment; *i. e.*, the tendency toward equilibrium, or the rectification of difference of potential, involving organism and environment.

The Social Philosopher: That, of course, is more subtle, but I do not know that it is more accurate. I doubt if the proper reaction towards the environment does always tend to rectify difference of potential. It may tend to increase, not diminish it, and I believe this is particularly the case where one is striving to follow ones own ideals without all this kow-towing to Nature. Why should we worship Nature? Great, big, clumsy, blundering thing! Caught red-handed in its idiotic incompetency! Cruel! Wasteful! Remorseless! We should curse nature, not worship it. Or better still we should be snobbish to nature. Use it and despise it.

The Philosopher: It seems to me that not enough account is taken of reflection and the part it plays in this subject. It is as reflective beings that we are religious or irreligious, or that religion touches us at all. I follow the Zoologists entirely so long as they are dealing with the lower orders of life—from which we must assume the power of reflection to be absent. Here Nature rules. The organism itself acts and reacts according to completely understandable laws; as we can conceive an automaton would. It is a mechanical scheme of life, and the problems it presents are of the same order as those of physics, or chemistry, or

mathematics; and the tentative solutions arrived at are about as satisfactory in the one science as in the others. All this I follow.

I follow also the mechanical explanation of how these simple forms combine into forms more complex. I see how the dynamic principles, underlying this co-ordination, correspond in some fashion to certain sociological and ethical principles that unite us to our fellow men. But none of this seems to me the basis of religion. Nor do I at all agree with the second part of Professor D——'s talk.

The Mathematician: You mean that somewhere in the evolutionary scale—perhaps with man himself—a new faculty or power comes into play, the power of reflection? And that religion is concerned with this, not with that mechanical, automatic action and reaction between the pure animal and his environment?

The Philosopher: That is exactly my meaning. With the power of reflection comes the possibility of error, which till then did not exist (an automaton cannot be mistaken) but there comes also the possibility of a deeper and truer discernment. As reflective beings we look within our own hearts and see ideals and desires. We look out upon life around us and we see both richness of content and inexorableness of law. Seeking satisfaction we realize the universe has set down certain prescriptions, not of our making. Joyously, enthusiastically we accept them. This is to me the basis of the religious attitude.

The Social Philosopher: And if we do not accept them?

The Philosopher: Then your attitude toward life is not religious. The essence of religion is to play the game, not to dispute the rules.

THE SCRIBE.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

III.

THE QUIETISTS.

Of all the mystical movements of the middle ages, that which goes by the name of "The Quietists" is undoubtedly the most famous and is that of which we have the most knowledge. The period of its greatest activity was from 1675 to 1700 and the countries most affected were France, Italy and Spain; although offshoots of the same movement may be observed in the religious history of both Germany and England: the rise of the Quakers in England occurring at about this same time.

Any reference to the Quietists brings to mind the two most famous exponents of Quietism, Madame Guyon and Archbishop Fenelon, but a study of the times indicates without doubt that the much less known Molinos must be given the credit of being the main originator and heart and soul of the movement. A sketch of Madame Guyon and her philosophy appears under its own heading in this issue of the magazine, so that I shall devote myself solely to a consideration of Molinos and his doctrines.

Michael de Molinos was of the noble Spanish family of Minozzi, in the diocese of Saragossa, in Aragon, where he was born the 26th of December, 1627. Very little is known about his early life. He took his theological degree at Coimbra, but he never had any ecclesiastical benefice, his desire seeming to be to dedicate himself to the service of the church without striving for any advantages for himself. Indeed, in after life, when he had become famous and was the friend of Cardinals and Popes, he steadily refused ecclesiastical preferment.

Looking upon Rome as the centre from which he could best disseminate his doctrines, he journeyed thither and in 1675 published his first book, called *Il Guida Spirituale*, taking care to have the formal approbation of his superiors, which was then, in the days of the Inquisition, a most necessary formality, but which was not effectual in preserving him from the charge of heresy, as will later appear.

The Spiritual Guide was approved by five famous doctors of divinity, four of them being members of the Inquisition. The book met with immediate and enormous success all over Europe. In six years it passed through more than twenty editions and was translated into many Euro-

pean languages. It even reached America and was circulated here in the latter part of the 17th century.

Persons of every quality of life besought his acquaintance and friendship and he became the most popular spiritual director in Rome. Several Cardinals became his intimate friends and companions, one being Cardinal D'Estrees, the French Ambassador at Rome, and another Cardinal Odescalchi, who afterwards became Pope Innocent XI, and who, upon his elevation to the Papacy provided Molinos with lodgings at the Vatican, offered to make him a Cardinal and is said to have selected him as his spiritual director. Another intimate friend and disciple was Father Petrucci, afterwards a Cardinal, who for a time, shared with Molinos the onslaughts of the Inquisition.

For the next six or seven years Molinos lived a quiet and extremely busy life in Rome disseminating his beliefs and coming in contact with most of the prominent people in Europe, either personally or by correspondence. Among others, ex-Queen Christine, of Sweden, who renounced her throne to enter the Roman Church, made him her religious perceptor. He was one of the greatest letter writers of that or any other time, and when his papers were finally seized by the Inquisition, the 20,000 letters which were found were evidence of his prodigious industry during the period of his mission. We will discuss his views at greater length later on, but it is necessary at this moment to explain briefly the reasons why he finally incurred the hostility of a large section of the church. He taught that the true end of human life ought to be "the attainment of perfection" and that there are two principal steps in the progress towards this result, the first being meditation, and the second and higher, contemplation. He discarded as unnecessary all what might be described as the paraphernalia of religion, confession, penance, absolution, and any kind of rigorous asceticism, with the consequence that his disciples began to abandon the ceremonies of the church. The defection reached such a height in 1680, when whole convents and monasteries full of his devoted followers gave up going to confession and performing the other observances of a regular Catholic religious life, that the clergy took alarm. They saw that if the confessional, with its perquisites, was to be closed; if the external acts of devotion were to be slighted; if transgressors were to go directly to their Maker for forgiveness; if indulgence became valueless; and if there was no reason to pay for the intercession of priests for deliverance of souls from Purgatory, the revenues of the church would be very seriously curtailed.

The Jesuits awoke to this situation first and saw that either Quietism or Romanism would have to go to the wall. They determined upon the destruction of Molinos and set about their work with great skill. In 1680 a book by a Jesuit Father Segneri appeared, which, while it did not

attack Molinos and his doctrines by name, did so in effect, and it created such a stir and was resented so vehemently by the friends of Quietism, that Segneri found himself, instead of Molinos, on the defensive. In fact, such was the danger of his being burned for heresy, that he and the order to which he belonged had to put forth all of their strength to endeavor to make good their charges against the doctrines of the Quietists. Several more books and pamphlets were published until the matter caused such a tumult that it was referred to the Inquisition, which, after a protracted and tedious investigation, justified the works of Molinos and Petrucci and censured those of Segneri as scandalously heretical. It was soon after this that Petrucci was made a Bishop.

The Jesuits, however, were not despairing of bringing the Pope around to their view. They sought another ally and found him in that redoubtable protector of the church, Louis the XIV, then at the height of his power. Through his confessor, Père la Chaise, a member of their order, they made the King believe there was nothing that he could do that would be so worthy of his reputation as Defender of the Faith as to bring about the condemnation of Molinos, his disciples and doctrines. The King sent preëmpatory instructions to his Ambassador at Rome, Cardinal D'Estrees, to enter the lists against Molinos and to do everything in his power to ruin him. The treason of D'Estrees is one of the most disgraceful instances in the history of human perfidy. For years the intimate friend and devoted follower of Molinos, on receipt of these instructions he turned against him, and from that moment until he had effected Molinos's complete ruin, he was his most inveterate and implacable foe. Backed by the power and prestige of being the personal representative of the most powerful monarch in Europe, he caused charges of heresy to be laid against Molinos at the office of the Inquisition, and himself appeared and testified against him. On being asked to explain his once notorious intimacy with the person he was now accusing, he replied that he had long known of the danger and subtlety of Molinos's heretical opinions and that his alleged friendship was but a device he had used to get close enough to the source of heresy to discover its full inwardness so that he might thus be better able to crush it. So powerful was his position in Rome that even the friendly Pope could not save Molinos. He was arrested in 1685, his papers were seized and he was kept in prison for two years during which there was a pretence at a trial. The charges were secret, the trial was secret and no defence was permitted except such verbal explanations as Molinos himself was permitted to make, from time to time, during the examination. Some 68 heretical doctrines were selected from the writings of Molinos, but many of these he denied ever having made or written, while others were identical with the statements made in the past by Saint Theresa, Saint Bonaventura, John of the Cross, Saint Francis de Sales and others, many

of whom have been canonized as Saints. They also manufactured some impudent calumnies against his private character, which, however, even at that time, received no credence and have since been completely disproved. From a contemporary document I take samples of the so-called "Errors" of Molinos, with the official censure and refutation and some quaint marginal comments by a sympathizer. Nothing could better illustrate the lengths to which the Inquisition had to go in order to prefer charges against him.

I. ERROR.

"Contemplation, or the Prayer of Inward quietness, consists in this, that a man puts himself in the presence of God, by forming an obscure Act of Faith, full of Love, tho simple, and stops there, without going further: and without suffering any Reasoning, the Images of any things, or any Object whatsoever to enter into his mind: and so remains fixed and unmovable, in his Act of Faith: it being a want in that Reverence that is due to God, to redouble this simple Act of his: which is a thing of so much merit, and of so great force, that it comprehends within itself, and far exceeds the merits of all other vertues, joyned together: and it lasts the whole course of a mans life, if it is not discontinued by some other Act, that is contrary to it; therefore it is not necessary to repeat or redouble it.

THE CENSURE AND REFUTATION.

"It is not an Act of Faith that puts us in the Presence of God: for he is within us by a necessary effect of the Immensity of his nature: therefore *Elias, Micaiah* and the other Prophets said, *Vivit deus in cujus conspecto sto. The Lord lives in whose presence I stand:* and it is upon the same reason that the Divines have said after St. Austin, *In Deo vivimus movemur & sumus; in God we live, we move, and have our being;* so that an Act of

Another would have thought that S. Paul should have been cited for this, rather than St. Aust., since he had said this first, Acts 17, v. 28, but Rome is not the place of the World where the New Testament is most read, and this putting of one's self in the Presence of God, can only mean the considering one's self as before him.

Faith, that presupposes that the Agent is in being, supposes likewise that it is in the presence of God; and it is indeed nothing else but a Resignation that the Creature makes of it self to God. Therefore *Contemplation*, even during that first obscure Act of Faith, that is simple and full of love, is carried on by the Soul while she looks at God, and not at all while she continues in an unmoveable state. It is then an evident Falsehood to say, that other good actions are not at all necessary: any good act being of its nature finite, may become always better, by being often reiterated, and the multiplying the Acts of vertue cannot be contrary to the Reverence that is due to God, who being exempt from all

passion, can never be troubled or wearied with Importunities, as great men are apt to be, who as Experience teaches, are often changed, disturbed, and become uneasy, when the same things are too often repeated to them. But with relation to God, when an act is in it self good, the repeating it is a progress in good; which is approved of God, and becomes more meritorious in his Sight. Therefore the Soul in Contemplating, continues her Acts, and does not stick obstinately to one single Act, *Contemplation* being still an Operation of the Mind, tho other things are likewise necessary.

II. ERROR.

"One cannot make one step towards Perfection by meditation, that being to be obtained entirely by Contemplation."

REFUTATION.

"A Christian by meditating seriously on the Passion of Christ, and reflecting on that Love that made a God suffer so much for Mankind, may upon that resolve to love him again, and to obey all his Commands: and he may by the grace of God which is ever present to us put those good purposes in Execution; so that the Soul may well advance towards Perfection by Meditation: It may be also done without Meditation; for every one that lives according to the Laws of God, may work out his own Salvation by the help of God. Now since no man can be saved but he that is Perfect, and a Friend of God's, then this *Article* is most certainly false.

V. ERROR.

"Corporal Penitences and Austerities do not belong to Contemplative Persons: On the Contrary, it is better to begin ones Conversation by a state of Contemplation, than by a State of Purgation or of Pennance; and Contemplative Persons ought to avoid and despise all the effects of sensible Devotion, such as Tenderness of Heart, Tears, and Spiritual Consolations, all which are contrary to Contemplation."

REFUTATION.

"Mortifications dispose the Spirit to rise above the Motions of sense; and therefore it is that all the Saints have begun their course towards Perfection with Fasting and Discipline. And therefore if these Contemplatives design Perfection, they must practise Pennance; since nothing renders a man so fit for Contemplation, as to rise above all the Disorders of Sense. God in the *Scriptures* promises to forgive the mourning Sinner; but this is not promised to the Contemplative in any place either of the *Old* or *New Testament*. Therefore it is better to begin ones Conversion with purgative Exercises and Pennances, than with Contemplation.

VII. ERROR.

"The Soul becomes immediately united to God in Contemplation: so that there is no need of Phantasms, Images, or any sort of representation.

REFUTATION.

"Tho' it is true that the Soul in some sort unites herself immediately to God in Contemplation, that is, by a union of affections; for the Understanding beholds God simply, yet some Ideas are necessary for exciting the natural force of the Understanding, and to carry it to look at God: which *Idea* is a sort of Object that moves the Understanding.

This is not meant of pure Ideas, but of gross Phantasms.

XIII. ERROR.

"Not only inward and mental Images, but those outward ones which are worshipped by the Faithful, such as the Images of Christ and of his Saints, are hurtful to Contemplative Persons, and they ought to be avoided and removed, that so they may not hinder Contemplation.

REFUTATION.

"All things are used to the Service of Christ, that either is decreed, or that may be decreed by the Holy Mother Church: in all whose Consultations the Holy Ghost presides and directs them. Therefore if the Church appoints the Adoration of Images, none of the Faithful ought to avoid them, or remove them as hurtful to Contemplation, and some secret looks towards these Images, is no way likely to make a Man fall from the height of Contemplation; or the Prayer of Quietness; from which if he falls at any time, it flows from his own great Instability, since the reasonable Soul is a Nobler being, and the Grace that it receives, is of a higher nature, than is supposed in this Article. Therefore a moderate regard to Images will serve to confirm the Soul in her inward Recollection, if a Contemplative man regulates this by the help of the Grace of God.

Here, notwithstanding all our Representatives in England, you see the Adoration of Images is so received at Rome, that it is a Crime to think that the most perfect may be above it.

XV. ERROR.

"If foul and impure Thoughts come into the mind while one is in Contemplation, he ought to take no care to drive them away; nor to turn himself to any good thoughts, but to have a complacence in the trouble that he suffers from them.

REFUTATION.

"It is a piece of Prudence in a man who being in Contemplation, would not lose that union by which he is united to God, to avoid every thing that may occasion it; as on the contrary, it is a strong piece of

This is only so to be understood, that according to the rules given by all the Mysticks, when ill thoughts come into Man's mind, the best way to overcome them, is rather to neglect them, than to struggle much against them.

neglect to entertain that with complacency which must make one lose it, as St. Thomas of Aquin says, *He that loves the cause from which any effect follows, either naturally, or at least commonly, does virtually love the effect it self*: And the Holy Ghost says, *He that loves danger, shall perish in it*. Therefore a man who being in Contemplation, feels the Rebellion of the sensible part, he ought to use all diligence to overcome in whatsoever a

state he may be in. He ought therefore to recommend it to God, and to implore his grace to quiet all those evil thoughts: that so his joy being spread abroad in the Soul; all the disorderly motions of sense may be calmed, & *ut sint aspera in vias planas*, That what is rough may be made smooth."

Authorities differ as to whether Molinos was tortured or not during his terrible imprisonment, but following the well-known habit of the Inquisition, the inference is strong that forcible means were used to compel him to make inculcating confessions. After 22 months of confinement, he was brought forth from his dungeon to receive sentence, and on the 3d of September, 1687, at the Church of Santa Maria Minerva, at Rome, he was condemned to perpetual imprisonment. He was confined in the prison of the Holy Office, and nothing authentic was afterwards heard of him, although tradition has it that he lived in prison for nearly ten years, dying finally on the 28th of December, 1696, in the seventieth year of his age.

It is impossible to describe the consternation which followed this condemnation, not only in the church, but among the adherents of Quietism, who were said to number a million persons. The Inquisition acted immediately and caused the arrest of several hundred of the most prominent among them, including the Count and Countess Vespignani, who, however, were liberated at once, as the Countess boldly stated to her persecutors that she had never told anyone on earth of her manner of devotion except her Confessor and that she could not be prosecuted without violating the sacredness of the confessional. Alarmed at her threats to make a public scandal, they let her go, which shows that the power of the Inquisition was already on the wane. A couple of centuries earlier such a situation would have been met by the arrest and

perpetual imprisonment of the Countess and anyone who dared to make her cause their own.

Others of Molinos's followers did not fare so well and in the next few years hundreds were imprisoned, and otherwise disciplined. His books were ordered burned and forbidden to the faithful. Such rigorous measures had the expected effect and in a short time the movement which Molinos started disappeared from the surface of human history, and once again organization rolled over and crushed the life out of a sincere and noble effort to enlighten the spiritual state of man. But the influence lived and is alive in the world to-day. Indeed, I believe it is still growing in the world, for with the religious revival which one notes everywhere, with the greatly increased interest in and understanding of mysticism in general, the works of the Quietists are being more and more read and studied and I have no doubt that those who get spiritual light and sustenance from *Il Guida Spirituale* are greater in number to-day than at any time since Molinos was condemned for heresy.

Apart from his own work, the best and most authentic account of his doctrines is from a quaint little volume published in 1688 and entitled *Three Letters Concerning the Present State of Italy, written in the year 1687*. The work is by an Englishman who lived in Rome during the two or three years previous and who was an eye witness of many of the later public events in Molinos's life.

Molinos was not the inventor of the system known as Quietism or Passivity. It was but his expression of the mystical ideal which is as old as man himself, and his does not differ very much from the previous statements given us by the German mystics of the 14th Century or the great mystics of the church to which reference has already been made. Perhaps Molinos and Madame Guyon carried the idea further towards its logical conclusions, and indeed this probably explains the hostility of the church. So long as the exponents of mysticism contended themselves with the enunciation of the possibility of conscious interior communion with God and used the ritual and religious paraphernalia of the church as aids to devotion, ecclesiasticism looked on and admired, and not infrequently extravagantly praised. But when this idea was pushed to its extreme, as it was by Molinos, and it was taught that salvation was an individual act, depending upon meditation and prayer, and not upon benefit of clergy, the hostility of the institution was at once aroused, for it thought (wrongly) that it was no longer needed. This is why St. Theresa and St. Catherine and John of the Cross, were beatified while Molinos and Madame Guyon were condemned.

Fenelon, in his defense of Madame Guyon, showed in his little book *The Maxims of the Saints*, that everything essential to her repudiated doctrines could be found almost verbatim in the writings of the Saints, but instead of helping her, this only brought down upon his head the

censure of his superiors. All this is said simply to emphasize the fact that Molinos's teachings were not new but were a restatement of age-old truths with which we are already familiar under many forms and guises, but which the world needs to have re-stated at regular periods and which we believe are re-stated at the close of every century.

This is how a contemporaneous English Protestant speaks of Molinos.

"His course of life has been exact, but he has never practised those Austerities that are so much magnified in the *Church of Rome*, and among Religious *Orders*: and as he did not affect to practise them, so he did not recommend them others; nor was he fond of those poor *Superstitions* that are so much magnified by the trafficking men of that *Church*. But he gave in to the Method of the *Mystical Divines*, of which, since your studies have not perhaps lien much that way, I shall give you this short account.

"That sublime, but mysterious way of *Devotion*, was not set out by any of the first *Writers of the Church*; which is indeed a great Prejudice against it: for how many soever they may be, who have followed it in the latter Ages, yet *Cassians Collations*, which is a work of the middle of the *fifth Century*, is the antientest Book that is writ in that strain: For the pretended *Denis the Areopagite* is now by the consent of all learned men thought no Elder than the end of the fifth or the beginning of the sixth Century. Yet after these *Books* appeared, very few followed the elevated strains that were in them: The latter was indeed too dark to be either well understood or much followed. So that this way of *Devotion*, if it was practised in *Religious Houses*, yet was not much set out to the World before *S. Bernard's* time, whose melting strains, tho a little too much laboured and affected, yet have something in them that both touches and pleases: after him many began to write in that sublime strain; such as *Thauler*, *Rusbrachius*, *Harphius*, *Suso*, but above all *Thomas a Kempis*, And when for some considerable time that way of writing was discontinued, it was again raised up in the last Age, with much lustre by *S. Teresa*: and after her by *Beltasar Alvares* a *Jesuit*: and as *England* produced a *Carthusian* in King *Henry* the sixths time, one *Walter Hilton*, who writ the scale of *Perfection*, a book inferior to none of these I have cited, and more simple and natural than most of them; so of late *F. Cressy* has publish'd out of *F. Baker's* papers, who was a *Benedictine*, a whole body of that method of *Divinity* and *Devotion*. The right notion of this way of *Devotion* is somewhat hard to be well understood, by those who have not studied their *Metaphysicks*, and is entangled with too many of the terms of the School; yet I shall give it to you as free of these as is possible.

"With relation to *Devotion* they consider a man in *three* different degrees of Progress and Improvement: the first is the *Animal*, or the Imaginative state: in which the Impressions of *Religion* work strongly

upon a mans Fancy, and his sensitive Powers: this state is but low and mean, and suteable to the Age of a Child; and all the *Devotion* that works this way, that raises a heat in the Brain, tenderness in the Thoughts, that draws Sighs and Tears, and that awakens many melting *Imaginations*, is of a low form, variable, and of no great force. The second state is the *Rational*, in which those Reflections that are made on Truths, which convince ones *reason*, carry one to all suteable Acts, this they say is dry, and without motion: It is a Force which the Reason puts upon the Will, and tho upon a great Variety of Motives, and many *Meditations* upon them, the mind goes through a great many Performances of *Devotion*, yet this is still a Force put upon the *will*. So they reckon that the third and highest state is the *Contemplative*, in which the *Will* is so united to God, and overcome by that Union that in one single Act of *Contemplation*, it adores God, it loves him, and resigns itself up to him: and without wearying it self with a dry multiplicity of *Acts*, it feels in one Act of Faith more force than a whole day of Meditation can produce. In this they saw that a true *Contemplative* Man, feels a secret Joy in God, and an acquiescing in his Will; in which the true Elevation of *Devotion* lies; and which is far above either the heats of *Fancy*, which accompany the *first* state, or the Subtility of *Meditation*, that belongs to the *second* state: and they say, that the perfection of a *Contemplative* state above the others, appears in this, that whereas all men are not capable of forming lively *Imaginations*, or of a fruitful invention, yet every man is capable of the simplicity of *contemplation*; which is nothing *but the silent and humble adoration of God, that arises out of a pure and quiet mind*. But because all this may appear a little intricate, I shall illustrate it by a similitude, which will make the difference of those *three states* more sensible. 1. A *man* that sees the exterior of another, with whom he has no acquaintance, and is much taken with his face, shape, quality, and mien, and thus has a blind prevention in his favour, and a sort of a feeble kindness for him, may be compared to him whose *Devotion* consists in lively *Imaginations*, and tender Impressions on his lower and sensible Powers. 2. A *man* that upon an acquaintance with another, sees a great many reasons to value and esteem, both his parts and his Vertues, yet in all this he feels no inward Charm that overcomes him, and knits his soul to the other; so that how high soever the esteem may be, yet it is cold and dry, and does not affect his heart much, may be compared to one whose *Devotion* consists in many Acts, and much *Meditation*. But 3dly, when a man enters into an entire friendship with another, then one single Thought of his Friend, affects him more tenderly, than all the variety of reflections, which may arise in his mind, where this Union is not felt. And thus they explain the sublime state of *Contemplation*. And they reckon that all the common methods of *Devotion*, ought to be considered, only as steps to raise men up to this state; when men rest and

continue in them, they are but dead and lifeless Forms: and if they rise above them, they become Cloggs and Hinderances, which amuse them with many dry Performances, in which those who are of a higher Dispensation will feel no pleasure nor advantage. Therefore the use of the *Rosary*, the daily repeating the *Breviary*, together with the common *Devotions* to the *Saints*, are generally laid aside by those who rise up to the *Contemplative State*, and the chief business to which they apply themselves, is to *keep their Minds in an inward Calm and Quiet*, that so they may in silence form simple *Acts of Faith*, and feel those *inward Motions* and *Directions* which they believe follow all those who rise up to this Elevation. But because a man may be much deceived in those Inspirations, therefore they recommend to all who enter into this method, above all other things, the choise of a *Spiritual Guide*, who has a right sense and a true taste of those matters, and is by Consequence a Competent Judge in them.

"This is all that I will lay before you in general, for giving you some taste of *Molinos's* Methods; and by this you will both see why his *followers* are called QUIETISTS, and why his *Book* is Entitled *il Guida Spirituale*. But if you intend to Inform your self more particularly of this matter, you must seek for it, either in the Authors that I have already mentioned, or in those of which I am to give you some account in the sequel of this Letter. *Molinos* having it seems drunk in the principles of the *Contemplative Devotion* in *Spain*, where the great Veneration that is paid to Saint *Teresa* gives it much reputation, he brought over with him to *Italy* a great Zeal for propagating it. He came and settled at *Rome*, where he writ his *Book*, and entered into a great commerce with the *men* of the best Apprehensions, and the most Elevated thoughts that he found there. All that seemed to concur with him in his design for setting on foot this sublimer way, were not perhaps animated with the same principles. Some designed sincerely to elevate the World above those poor and trifling *Superstitions*, that are so much in vogue, among all the *Bigots* of the Church of *Rome*, but more particularly in *Spain* and *Italy*, and which are so much set on by almost all the *Regulars*, who seem to place *Religion* chiefly in the exact performing of them."*

Mr. John Bigelow published a little monograph upon *Molinos* in 1882, from which we quote the following extracts:

"The substance of his teachings was that the soul of man is the temple and abode of God, which we ought, therefore, to keep as clean and pure from worldliness, and the lusts of the flesh, and the pride of life as possible.

"The true end of human life ought to be, as far as possible, the attainment of perfection. In the progress to this result, *Molinos* distinguishes two principal stages or degrees, the first attainable by medita-

*Three Letters Concerning the Present State of Italy, written in the year 1687, pp. 13-19.

tion, the second, and highest, by contemplation. In the first stage the attention is fixed upon the capital truths of religion, upon all the circumstances under which religion has been commended to us, objections are wrestled with, and doubts which might trouble the soul one by one are resolved and banished. In this stage it is the reason, mainly, that acts, and often, if not altogether, in opposition to the will or the natural man. One, however, does not reach the higher stage of devotion till the soul ceases to struggle, till it has no farther need of proofs or reflection; till it contemplates the truth in silence and repose. This is what is termed retirement of the soul and perfect contemplation, in which the soul does not reason nor reflect, neither about God nor itself, but passively receives the impressions of celestial light, undisturbed by the world or its works. Whenever the soul can be lifted up to this state, it desires nothing, not even its own salvation, and fears nothing, not even hell. It becomes indifferent to the use of the sacraments and to all the practices of sensible devotion, having transcended the sphere of their efficacy.

"The Divine Majesty knows very well that it is not by the means of one's own ratiocination or industry that a soul draws near to Him and understands the divine truths, but rather by silent and humble resignation. God does the same with the soul when He deprives it of consideration and ratiocination. Whilst it thinks it does nothing and is, in a manner, undone, in times it comes to itself again, improved, disengaged, and perfect, having never hoped for so much favor.¹ Prayer he calls the sword of the Spirit,—prayer frequent and prolonged, 'It concerns thee only,' he adds, "to prepare thy heart like clean paper wherein the Divine Wisdom may imprint characters to his own liking.'

"Those who endeavor to acquire virtues by such abstinence, maceration of the body, mortification of the senses, rigorous penances, wearing sack-cloth, chastising the flesh by discipline, going in quest of sensible affections and fervent sentiments, thinking to find God in them, such Molinos considered were in what he termed the external way, the way of beginners, which, though to such it might be useful, never would conduct them to perfection, 'nor so much as one step towards it, as experience shows in many, who, after fifty years of this external exercise, are void of God, and full of themselves (of spiritual pride), having nothing of a spiritual man but the name.'"²

"The truly spiritual men, on the other hand, are those whom the Lord, in his infinite mercy, has called from the outward way in which they have been wont to exercise themselves; who had retired into the interior part of their souls; who had resigned themselves into the hand of God, totally putting off and forgetting themselves, and always going

¹*The Spiritual Guide*, p. 12. Our citations are made from the English version of 1699.

²*Ibid.*, p. 77.

with an elevated spirit to the presence of the Lord, by means of pure faith, without image, form, or figure, but with great assurance founded in tranquillity and rest internal. These blessed and sublimated souls take no pleasure in anything of the world, but in contempt of it, in being alone, forsaken and forgotten by everybody, keeping always in their hearts a great lowliness and contempt of themselves; always humbled in the depths of their own unworthiness and vileness. In the same manner they are always quiet, serene, and even-minded, whether under extraordinary graces and favor, or under the most rigorous and bitter torments. No news makes them afraid. No success makes them glad. Tribulations never disturb them, nor the interior, continual Divine communications make them vain and conceited; they always remain full of holy and filial fear, in a wonderful peace, constancy, and serenity."¹

"The Lord," he says, "has repose nowhere but in quiet souls, and in those in which the fire of tribulation and temptation hath burned up the dregs of passions, and with the bitter water of afflictions hath washed off the filthy spots of inordinate appetites; in a word, this Lord reposes only where quiet reigns and self-love is banished."²

"Afflict not thyself too much, and with inquietude, because these sharp martyrdoms may continue; persevere in humility, and go not out of thyself to seek aid; for all thy good consists in being silent, suffering and holding patience with rest and resignation; then wilt thou find the Divine Strength to overcome so hard a warfare. He is within thee that fighteth for thee; and He is Strength itself."³

"By the way of nothing thou must come to lose thyself in God (which is the last degree of perfection), and happy wilt thou be if thou canst so lose thyself. In this same shop of nothing, simplicity is made, interior and infused recollection is possessed, quiet is obtained, and the heart is cleansed from all imperfection."⁴

JOHN BLAKE.

¹*The Spiritual Guide*, pp. 76-80.

²*Ibid.*, p. 91.

³*Ibid.*, pp. 112-113.

⁴*The Spiritual Guide*, p. 157. "La Bruyère left behind him a little treatise, entitled *Dialogues sur le Quétisme*, now deservedly forgotten. The only thing in it worthy of its author's wit is a caricature of this doctrine of quiet and passivity, in a supposed quietistic version of the Lord's Prayer. It is supposed to be brought by a penitent to the director under whose instruction she has been trained, and whose approval of it is requested.

Director—Speak, my child; your motive is praiseworthy.

Penitent—Listen, now, to my composition.

Director—I am attentive.

Penitent—O God, who art no more in Heaven than on Earth or in Hell, who art everywhere, I neither wish nor desire your name to be sanctified. You know what is suitable for us, and if You wish it to be it will be without my wishing or desiring it; whether Your Kingdom comes or not is to me indifferent. Neither do I ask that Your will be done on Earth as it is done in Heaven. It will be done in spite of my wishes, and it is for me to be resigned. Give us all our daily bread which is Your grace, or do not give it; I neither desire to have it or to be deprived of it. So if you pardon my crimes as I have pardoned those who have wronged me, so much the better. If, on the other hand, You punish me by damnation, still so much the better, since such is Your will."

MADAM GUYON.

A COPY of the autobiography of Jeanne Marie Bouvières de la Mothe, afterwards Mme. Guyon, lies before me, printed in Dublin in 1775, and the anonymous translator takes great credit for his liberality in being willing to publish the merits of a French saint, and a Roman Catholic at that. "Shall we utterly despise and cast away all the experience and leadings of a chosen Vessel," he asks, "because the product of a French soil and foreign clime? Because she was born in a Romish Country and bred a Papist, shall we exclude her * * * from a place among the great multitude which stand before the Lamb?"

Probably the psychologist would not accept all the phenomena of Jeanne's childhood as pure saintliness in the bud, but would lay many of the occurrences that set her apart from other children, to the account of physical weakness, and the sensitiveness of an overwrought nervous system. For some time after her birth the child's life trembled in the balance, and she was always delicate. At the tender age of two-and-a-half she was put under the care of the Ursuline nuns, and a year or two later she was transferred to the Benedictines. After a time she was taken home, where she was left almost entirely in the charge of servants. Before she was seven she had become "a show pupil," and delighted in wearing a miniature nun's habit, and practising all sorts of childish austerities. While at home she was sent for one day to amuse the exiled Queen of England, who was charmed with the beauty and precocity of the child, and wanted to take her and bring her up as a maid of honor. Fortunately her father refused to let her go, and sent her back to the Ursulines, where her half-sister tenderly watched over and taught her. Her other step-sisters and brothers were not so congenial, and the brief intervals of her visits to her father's house were made miserable by their jealousies. At ten she was transferred to the Dominicans, where for the first time she happened to come across a Bible, which she pored over for many days.

Her mother took more interest in her as she grew towards womanhood, and her grace, her beauty, and her wit began to be admired by all. Her father refused several offers of marriage for her before she was twelve years old, at which age she first partook of the communion, although her religious nature was not yet really developed. Her desires were fixed upon her own salvation, rather than the helping of others to reach perfection, although she performed the outward duties of the religious life, visiting the poor, and spending much time in the study

of religious books. Her faults were in the strictly French sense, the defects of her qualities. Perpetual admiration of her intellect, her beauty, and her grace, naturally made her vain, a fault increased by the attention fixed upon herself, and fostered by the outward routine of the convent, and the worldly incense of her mother's *salon*. The austerities she prescribed for herself made her very irritable, and when she missed seeing her cousin, De Toissi, who was considered a great saint, and who called at her father's house on his way to take up missionary work in Cochin China, she was so grieved that she cried all the rest of the day and the whole of the following night. May we be pardoned for thinking that De Toissi's sanctity could not have been the only cause for so much emotion, especially as about a year afterwards, she became very much attached to a relation of her father's, an accomplished young gentleman who wished to marry her, but her father thought him too near of kin. This disappointment had a very bad effect upon the seeds of devotion just springing up in her heart, and as she herself says in her autobiography, "I left off prayer, whereby I became cold toward God, and all my old faults revived, to which I added an excessive vanity, and I began to pass a great part of my time before a looking-glass * * * This made me so inwardly vain, that I doubt whether any other ever exceeded me therein, but there was an affected modesty in my outward deportment that would have deceived the world." And she spent whole days and nights in reading romances, in which she was encouraged "by the fallacious pretext that they taught one to speak well!"

Just before Jeanne was fifteen her father took his family to Paris. Here M. Guyon, a man 38 years of age, and very wealthy, sought her in marriage. Her father, without consulting her in any way, gave his consent, and this child of fifteen became the wife of a man she had seen but three times before the ceremony, and who was in every way unsuited to her, besides being decidedly her inferior intellectually. But the crowning misfortune of the marriage was the character of M. Guyon's mother, who seems to have combined the worst traits of all the objectionable mothers-in-law ever known. She was coarse, avaracious, and hard-hearted, and considered the elegance and refinement of her young daughter-in-law to be an intentional reflection upon her own manners, if she could be said to have any. If Mme. Guyon spoke, she was reproved for forwardness, and roughly silenced, if she kept still, she was accused of haughtiness and pride, and was scolded from morning till night. As she was not allowed to visit, her own mother complained that she did not come to see her often enough, so that poor Jeanne was abused, not only by her husband's relations, but by her own family as well. Before she was sixteen her spirit was completely broken, and she sat in company in a stolid silence. Her husband was a martyr to

gout, and before they had been married four months, he had a severe attack, through which she nursed him faithfully. He generally had two attacks a year, each lasting about six weeks, during which periods he was confined to his bed. When one thinks of the irritability that is so constantly associated with gout, one cannot help feeling that the poor girl was sorely tried. As she says herself, "great crosses overwhelm and stifle all anger at once, but a continual contrariety irritates and stirs up a sourness at the heart." Mme. Guyon herself became very ill, and was more than once at the point of death. About this time her husband met with great pecuniary losses, but she had passed through so many trials, that all love of riches had long since died out in her. She visited the poor, took care of the sick, and sought for spiritual help from every source that she could find. A lady who was an exile came to stay at her father's house, and told her that she had all the virtues of the active life, but had not yet attained the simplicity of prayer which she herself experienced. But Mme. Guyon could not understand her. She was still trying to get by her own efforts what she could only acquire by ceasing from all effort.

About this time her missionary cousin, de Toissi, returned from Cochin China, and this lady and he understood one another immediately, and conversed together in a spiritual language, which she could not comprehend, although she admired it. He would fain have taught her his own method of prayer, but she was not yet prepared for it. No sooner had he left her father's house, however, than she met a very religious man of the order of St. Francis. He had intended going in another direction, but a secret power changed his design, and Mme. Guyon's father insisted on her going to see him. He had just come out of a five years' solitude, and was much confused at being addressed by two women, for ever mindful of *les convenances* she had taken a relative with her. For some time he did not speak, but Mme. Guyon told him in a few words all her difficulties about prayer. He presently replied: "It is, Madam, because you seek *without* what you have *within*. Accustom yourself to seek God in your heart, and you will find him." Having said these words, he left her. The advice brought into her heart what she had been seeking so many years, or rather discovered to her what was already there, though she had not known it. Nothing now was more easy to her than prayer, and once engaged in it, hours passed away like minutes. From the hour of her interview with the Franciscan monk she was a mystic, she had exchanged the active life for the meditative. This change took place on the Magdalen's day, July 22d, 1668, when she was a little over twenty. She now bade farewell to all her old pleasures and amusements, such as they were, and settled down to a quiet life, and the care of the temporal as well as the spiritual good of those around her. She was especially absorbed in the desire to be wholly

God's and by the destruction of her own will to achieve union with the Divine. It was much the same thing as the doing away with the sense of separateness, and leaning to identify the soul with God.

During the year 1670, a curious incident happened. One day, when on her way to church, a mysterious stranger appeared at her side, and began to talk to her. He seemed very grave and learned, but was so poorly dressed that she took him for a beggar. He spoke to her in a wonderful manner about God and sacred things, knew all her faults and failings, and gave her to understand that God required of her the entire subjection of her nature to him, which should lead to the utmost purity and height of perfection. She never saw him again, but his words remained in her memory always.

Not long after this, she returned from a short journey to find her husband ill with gout and other ailments, her little daughter dangerously ill of small-pox, and her eldest son attacked by so malignant a type of the same dreadful disease, that although he recovered, he was disfigured for life. Her father wanted to take Mme. Guyon and her youngest son to his own house, before they should catch the infection, but the terrible mother-in-law would not allow them to go. The little boy and his mother were taken ill the same day, and the child died literally for want of care. The mother-in-law would not send for a physician, and Mme. Guyon, who was frightfully ill, was only saved by the accidental visit of a clever surgeon. But her beauty was gone forever. Shortly after her recovery, she met Father La Combe, who then learned that Mme. Guyon was in possession of something he lacked. The knowledge of the "interior way," came from her to him as she had received it from the Franciscan Monk. It seemed that now she must have passed through every trial that could afflict so religious a spirit, but the worst was yet to come. She must be taught to relinquish cheerfully even spiritual pleasures. About the year 1674, she entered upon what she termed a state of desolation, which lasted with little intermission for nearly seven years. This condition of darkness and emptiness went far beyond any trials she had yet met with. "But I have experienced since," she says, "that the prayer of the heart, when it appears most dry and barren, nevertheless is not ineffectual nor offered in vain. * * * If the soul were faithful, to leave itself in the hand of God, it would soon arrive at the experience of the eternal truth. * * * But the misfortune is, that people want to direct God, instead of resigning themselves to be directed by him." This state of desolation into which she fell, was undoubtedly in a great part a reaction from the spiritual ecstasy and emotional happiness which had preceded it. During this period of darkness and emptiness, as she expresses it, her husband died, and to her fell the task of settling up his disordered affairs, a task of which she acquitted herself to the admiration of everyone, although she says

she knew as little of business as of Arabic, and therefore believed that she had Divine assistance in the discharge of her duty. She did not realize that a naturally quick perception and unusually good powers of reasoning fitted her for any such task, and that she had great executive ability was shown in more than one crisis of her life. It seems hardly necessary therefore to call in the aid of the Almighty to settle up M. Guyon's estate. She was left a widow at the age of 28, with two sons and an infant daughter, born just before her husband died. Her long twelve years of domestic martyrdom were at last over, as her cruel mother-in-law informed her that they could live together no longer, and Mme. Guyon was free to depart with her children. But the depression was too severe to be removed at once, and failing to get help from others, she wrote to La Combe, begging him if the letter reached him before the Magdalen's day, to pray for her. It reached him the day before, and the prayer was answered. After nearly seven years of spiritual desolation, on July 22, 1680, the glory of God settled on her soul never more to depart. She had passed through the last of the trials which were part of her initiation into the inner mysteries of Quietism. She now enjoyed not merely a peace from God, but the God of Peace. She had attained to Unity instead of union. She wrote a beautiful little poem about this time, in which she speaks of sailing with Divine Love over a watery waste, in which the boat sinks, and every support is withdrawn from her. Finally Love himself disappears, and she is left alone in the dark. She cries out—

“Be not angry—I resign
Henceforth all my will to Thine;
I consent that Thou depart,
Though Thine absence break my heart!
Go then, and forever, too,
All is right that Thou wilt do.

“This was just what Love intended,
He was now no more offended;
Soon as I became a child.
Love returned to me and smiled.
Nevermore shall strife betide
Twixt the Bridegroom and his Bride.”

And now begins a second period in the life of Mme. Guyon. From childhood up, her spiritual nature had been in a state of preparation. One trial after another she had triumphantly passed through, and now she was to give of her spiritual wisdom to others. She settled at Gex, in the first place, in the summer of 1681, taking up her abode with

the Sisters of Charity there, and began to teach the doctrine of "sanctification" or "holiness." La Combe, theoretically her director but, in reality her pupil, preached a sermon on the subject which led at once to his being warned against heresy. But the Bishop of Geneva was keen-sighted enough to see that the objectionable teaching really came from Mme. Guyon, and she was compelled to leave Gex, and take refuge with her infant daughter and her two maids in Thonon. Although Mme. Guyon remained a member of the Roman Catholic Church and conformed to its rights and ceremonies, she had really outgrown all divisions of creed or nationality. Her principal teaching was that the *will* itself must be entirely subject to God. There are but two principles of life, self and God. One or the other must be the central pivot. She was able to discern the interior state of those who came to her for instruction, and if they were insincere in their questions about divine things, she held her peace, and answered not a word.

After two years or more at Thonon, she and La Combe were ordered by the Bishop of Geneva to leave his diocese, and they worked their way over the Alps to Turin, but after a few months Mme. Guyon returned to France and took up her abode at Grenoble, where she wrote that beautiful little book called *A Short Method of Prayer*. But she was soon accused again of heresy, and had to steal away to Marseilles, where she found that the whole city was in an uproar against her on account of the little book on Prayer. She managed with great trouble to make her way to Genoa, and so on to Chambéry and Grenoble, where she met her daughter, whom she took with her to Paris, arriving there, after an absence of five years on that memorable anniversary to her, the Magdalen's day, July 22d.

This was in 1686, and Mme. Guyon was now thirty-eight years of age. She took a house in a quiet part of Paris and her two sons and her daughter lived with her. In less than a year La Combe was arrested for heresy and imprisoned for the rest of his life, some 28 years. Mme. Guyon, though at great risk, continued to write to him whenever possible. The authorities tried to drive her out of Paris, but only succeeded in getting Louis XIV to issue a *lettre de cachet* to confine her in the convent of Saint Marie, at a time when she was only partially recovered from a severe illness. After eight months, through the intercession of Mme. de Maintenon, she was released, and went to live with the friend who had persuaded Mme. de Maintenon to plead for her. Shortly after this, her daughter married.

Now began the most active and the most important part of Mme. Guyon's life, and the beginning of her relations with Fénélon, Archbishop of Cambray, and Bossuet, Bishop of Meaux. Fénélon, like herself, was a mystic, and was guided by the inner light, though to her he owed the final teaching as to the "interior way." Mme. de Maintenon

had become a great admirer of Mme. Guyon, invited her constantly to her table, and met with her and Fénélon at the Hotels de Chevreuse and Beauvilliers where a religious coterie assembled three times a week to discuss their inward experiences. During the three or four years that the light of Mme. de Maintenon's countenance shone upon Mme. Guyon she was virtually the spiritual instructress of St. Cyr, and found herself surrounded by disciples in Paris. At St. Cyr the young ladies hung upon her words, and strained every faculty to imitate her perfections. Mysticism became the fashion, and finally the pupils of St. Cyr obeyed the mistress of the novices no longer. They neglected their duties, and indulged in prayer both seasonable and unseasonable. They had illuminations, and ecstasies, and heard voices. They stopped in the midst of their sweeping, to lean upon the broom and lose themselves in contemplation. A good housekeeper once said that she knew that her maid had experienced religion because she swept under the mats. Tried by this test, the religion of the inmates of St. Cyr was not a lasting one. Mme. de Maintenon was alarmed. "I had wished to promote intelligence," she said, "but we have made orators; devotion and we have made Quietists." She commissioned Godet, Bishop of Chartres (one of the two confessors at St. Cyr, Fénélon being the other), to demand the surrender of all Mme. Guyon's books, setting herself the example by publicly handing over to him her own copy of the *Short Method*. Mme. de Maintenon was nothing if not politic, and after questioning Bossuet, Bourdaloue and others as to the heresy of Mme. Guyon, she concluded that it would be necessary to disown her. Mme. Guyon requested to have a commission appointed to examine and pronounce upon her life and doctrines. The point that shocked Bossuet most was Mme. Guyon's declaration that she felt herself unable to pray for any particular thing, because to do so was to fail in absolute abandonment and disinterestedness. The commission met from time to time during some six months at the little village of Issy, where one of the commissioners resided. From there Mme. Guyon was sent to Meaux, that she might be under the immediate supervision of Bossuet, a journey that had to be performed by coach, in the most severe winter of many years. The coach was buried in snow, and she narrowly escaped with her life. Bossuet did not disdain to visit her sick bed, and to take advantage of her exhaustion. He demanded a submission, and promised a favorable certificate. He received the act of submission, but withheld the certificate for six months, after which he sent her the document, certifying that he was satisfied with her submission to the Church, of whose sacraments he authorized her to partake, and acquitting her of all implication in the heresies of Molinos.

In the meantime Fénélon had been added to the commission of three, a sweet and lovely nature, and no match in any way for the

overbearing and treacherous Bossuet. Mme. Guyon was too sincere and pure-minded to suspect any want of honor in her examiner, and not only placed in his hands all her most private papers, including her autobiography, which even Fénélon had not seen, but persuaded Fénélon to be equally confiding. The trust of both was shamefully abused and their most sacred disclosures used as weapons against them. After all, the Quietism of Fénélon was of a more moderate type than that of Mme. Guyon, who was altogether a broader and a loftier soul. Their chief technical difference seems to have lain in the possibility of attaining perfect disinterestedness, that is, were they willing to be damned for the glory of God? Mme. Guyon professed to conduct devout minds by a certain method to this point, Fénélon only maintained the *possibility* of realising such a love, but as Vaughan (*Hours with the Mystics*, II. 259), very shrewdly remarks, in any case it is a supposition which involves a very gross and external conception of Hell, and one might add, a very inadequate and low conception of God.

Mme. Guyon now began to hope for a retired life among her friends in Paris, but Bossuet, finding that she trusted him no longer, chose to call this removal a flight, and had her arrested with her maid, and confined in the castle of Vincennes. This was in December, 1695, and finally, in 1698, she was transferred to the Bastille, and placed in solitary confinement. Here her faithful maid died. After four years spent in this terrible prison, she was released in 1702, and was allowed to visit her daughter for a time, after which she was banished to Blois for the remainder of her life, happily an uneventful remainder. She taught by correspondence and conversation as far as she was able, and revealed true religion to many of those who sought her out. At last, on July 9, 1717, she passed away, at the age of sixty-nine, both Bossuet and Fénélon having preceded her.

We cannot but recognize in her one of the "great souls" of the epoch, the greatest probably of her time and nation. Many legends grew up about her miraculous powers, such as grow up about all saints, whose followers think they honor them by ascribing to them supernatural gifts, when the greatest of all gifts was the love of God in which she most truly lived and moved and had her being. At least in 1668 and 1680 she experienced that union with God of which all mystics speak. She was a woman so beautiful, so graceful, so clever, and so keen of perception, that it was no wonder that vanity was her besetting sin, and the last to be cast out of her soul as it struggled upwards to perfection. In her *Short Method of Prayer* she begins by declaring that all are capable of prayer, which is nothing but the application to God, and the internal exercise of love. There is nothing said about *petitions*, prayer is a condition, not an asking for something. The first degree of prayer is *meditation*, and the first thing to learn is

that the Kingdom of God is *within us*. We should withdraw from the outward and concentrate upon the inward; then repeat the Lord's prayer, pondering in silence over each sentence. If we feel inclined to keep up the silence, let us not continue the prayer until that desire subsides.

The second degree of prayer is simplicity. After a time the soul finds that it is enabled to approach God with ease, and prayer becomes sweet and delightful, and the soul needs not to think of any subject. We must begin to give up our whole existence to God, losing our own will in his.

A more exalted degree of prayer is that of *active contemplation*. In this condition the soul enjoys a continual sense of God's presence. Silence now constitutes its whole prayer, and selfish activity becomes merged in divine activity, as the stars disappear when the sun rises. Souls in this State pray without effort, as a healthy person breathes.

The soul next passes into what may be termed *infused prayer*. Gently and without effort it glides into this condition (which is difficult to distinguish from the preceding one), and a state of inward silence ensues. The soul suffers itself to be, as it were, annihilated, and thereby ascends to the Highest. "We can pay due honor to God only in our own annihilation, which is no sooner accomplished than He, who never suffers a void in nature, instantly fills us with Himself."

In her book called *Spiritual Torrents* she uses the figure of the mountain torrents that seek to reach the sea in divers ways. "Some advance gently towards perfection, never arriving at the sea, or reaching it very late, being satisfied to lose themselves in some stronger and more rapid river, which hurries them along with itself to the sea."

And speaking afterwards of the capacity of the soul, in a passage very like one in Dante, she says that all holy souls are in a state of fullness, but not in an equal amount of fullness. "A small vessel when full, is as much filled as a large one, but it does not hold as much. These souls all have the fullness of God, but according to their capacity for receiving, and there are those whose capacity God enlarges daily. * * * It is a capacity of ever growing and extending more and more in God, being able to be transformed into Him, in an ever-increasing degree, just as water joined to its source, blends with it ever more and more."

It will be readily seen in how many ways the Quietism of Mme. Guyon resembles the doctrines of theosophy, more particularly in the teaching of continuous meditation, and what Patanjali calls "meditation without a seed."

KATHARINE HILLARD.

SELF-CONTROL.

WHAT was H. P. Blavatsky's most remarkable achievement? I believe that the historian of several hundred years from now will reply that it was her revival of the science of right thinking.

It is true that if one were to judge the result of her work by the number of people who now call themselves Theosophists, one would be inclined to doubt whether the historians of the future will take her into account at all. But I am supposing that these Actons of the twenty-fifth century will be enlightened; that they will realize how widespread was the effect of the movement which she inaugurated, and how deeply it affected the literature of the age in which she lived. In that case they will search *our* records—our magazines and transactions—for the concentrated expression of that which the world received in a diluted form. Poor historians! They will find us terribly representative. May they know better days!

But one thing will rejoice them, I am sure: the fact that we have learned at last to ask for knowledge which can be used in daily life, rather than for instruction in those magic arts which fascinated our predecessors at the end of the eighteenth century. Cagliostro, questioned by Lavater, said that his understanding of magic was contained *in verbis, in herbis, in lapidibus*. H. P. Blavatsky, similarly questioned, would perhaps have replied that magic is founded upon a thorough comprehension of the nature of man. But she regarded man as the microcosm of the macrocosm, and she undoubtedly would have said that he who understands the nature of man—of man physical, astral, psychic, and spiritual—cannot fail to know also the virtues hidden in words and in herbs and in stones.

What St. Germain's answer to that question would have been, it is impossible to say. Perhaps a few chords on his wonderful violin, chords which would have revealed all or nothing, as the questioner had ears to hear. But if the doctrine of Cagliostro represented that of his superior,—or represented that part of his superior's doctrine which the latter saw fit to reveal—we, in this century, may congratulate ourselves upon having had it made plain to us that a Master of Magic is really a Master of Service, and that he who would serve must learn to control his serviceable faculties.

"Every magical operation," said Madame Blavatsky, "is dependent upon the right use of the imagination and the will." In other words, before we can really serve, we must master these two among the many

other faculties or forces which we now either misuse, or which misuse us.

Doubtless there are many ways of attaining this end. The following is but one view, quite incomplete, of one of these ways:

The first step is to realize that we have to deal, not with many forces, but with one, of which the many are but different manifestations.

The second step is to realize that to control this one force we must ignore it and concentrate our whole attention upon thought.

The third step is to realize that instead of having to banish many different kinds of thought, such as thoughts of vanity, of envy, of sensuality, and so forth, we have to master one thought only, which is the thought of desire.

The fourth step is to realize that the banishment of desire is not merely a negative process, but involves creation also.

It does not require any profound analysis to see that the various passions and emotions which we desire to control are the manifestations of a single force. Consider the nature of anger, of hatred, and of love: evidently they are forces, or in any case are associated with force. We can feel the effect of anger in the body. Hatred may be looked upon as a sublimated form of anger, and although its effects in the body are not so perceptible as those of anger—hatred being a “cold,” anger a “hot” force—it is not any the less powerful on that account: quite the reverse. For hatred, being “cold,” carries the will, which is also “cold,” with it; while, so long as anger is uppermost, the will is entirely inoperative.

Now the effect of anger is explosive, disruptive, revolutionary, while the effect of hatred is contractive, withering, paralyzing. Nevertheless, they are activities of the same force, and this same force, manifesting on other planes, is also known to us as one or another form of Love—either as love creative and evolutionary, or, on the other hand, as love involutory (centripetal) in the direction of reunion with the divine. So the “force of anger,” the “force of hatred” and the “force of love” are not separate forces existing in Nature. They are one.

If, however, we were to suppose that this one force, of which all the different passions and emotions are the phenomena, actually changes its character according to the plane on which it manifests, we should be making a serious mistake. For this one force in itself is pure and uncolored. Its “good” or “bad” character is the result of the thought with which it is associated. It is clear, for instance, that in so far as will and imagination are concerned, neither of them can be called good or bad. They can be used for the highest, as well as for selfish and immoral, ends. And, however used, they remain pure in themselves—as force. So with hatred and anger: they are

merely wrong directions given by thought to the one colorless force which blindly and implicitly pours itself into the moulds which the mind creates.

It follows, then, that we can omit force from our problem, and concentrate our attention on thought.

Now arises the question, how can we best control wrong thinking—those thoughts which stand in the way of the untrammelled and wise use of will and imagination, and which prevent our becoming Masters of Service?

The four great evils against which we are constantly warned in the *Bhagavad Gita*, are anxiety, fear, anger, and desire. In the writings of Shankaracharya, if I am not mistaken, but in any case in the Buddhist scriptures, these and all other evil tendencies are reduced to one: the cause of all sorrow, says Buddha, is desire. And to look at the matter in this way simplifies the difficulty because, instead of having to keep on the watch against thought of pride and hypocrisy and sensuality and anger and envy and contempt and ambition and vanity and the thousand other madnesses which possess us, we can turn from these to their root, which is desire, and try to extirpate that. The desire to shine, to convince ourselves as well as others that we are superior; the desire to dominate; the desire for ease; the desire to remain separate; the desire for sensation, intellectual as well as nervous; the desire to preserve what we possess and to acquire what we do not possess—all these desires, even the desire of growth, must be rooted up. But they need not be considered separately, for they are one: they are Desire.

The free Spirit which possesses all things and is all things, desires nothing; and we, in order to realize that we are that Spirit and nothing else, must “forsake every desire which entereth into the heart” the moment it enters, and, if possible, before it has become definite. We shall then attain to the supreme simplicity, and without desiring to do so.

This does not mean, of course, that we should “play the part in life of a desiccated pansy.” It is not that we should kill out sensation, but that we should kill out the desire for sensation. It is not that we should no longer feel pleasure or pain, but that we should no longer hunger for pleasure or dread (that is, desire to avoid) pain.

But let me repeat it: *every* desire must go—in time. It is a mistake to give desire a free rein in what we choose to call a harmless direction. If, as Thoreau said, we remain sensual in our eating or in our sleeping; if we indulge our desire for intellectual sensations (as for new books), for æsthetic or other cravings,—desire, being one, is always liable to revert to its former and admittedly harmful channels. We must cut it off at its source; not block up one or another of its outlets.

Nor is it selfish desire only that must go, but also that which we

flatter ourselves is unselfish, such as the desire to preserve or to benefit others. To some it will seem dreadful to say—cease from the desire to benefit others. But I would ask them to sink within themselves to that centre which is beyond desire, leaving behind them as they go every longing they have ever known; and as longing after longing is abandoned, they will find that the heart grows lighter and lighter, more and more luminous. What will they discover at last? That the centre which is beyond desire, is beyond separateness and beyond time; that in it all things are identical. To realize that, even for a moment and imperfectly, benefits the whole of creation; and if we carry the memory of it in our hearts, benefit others we must, at every point, without desiring to do so, and without the thought that we are benefiting them. Does a flower desire to arouse in us a sense of the beautiful? I think not. It is beautiful, because it is the perfect expression of the spirit which informs it. So with us: think away our desires, and we touch the Spirit which informs us. That Spirit, being one in all men, exists for all men.

But now it may be said: What scope can there be for will and for imagination if desire has been laid so utterly aside? There can be no scope for the personal will; but with the personal will no one yet has ever performed a feat of white magic. The white magician, the Master of Service, knows no will but that of the Spirit—the Spirit whose will is a flame. Set free when desire dies, it is that will which the Master is, and it is with that will that we have to identify ourselves. Acting in conjunction with the image-making power of a pure, untroubled mind, it is the supreme Magician. But this brings us to what I have described as the positive aspect of self-control.

The pertinacity of our covetous thoughts will horrify and even terrify us unless we realize that they are not, as it were, freshly evolved; that we are not responsible in this moment for their approach; but that in the past we have created centres of wrong thought which exist in the sphere of the mind, and that it is with these old accumulations that we now have to deal.

We have abolished force from our problem; otherwise we might explain the existence of these mental deposits, of these entities in the subliminal consciousness (for entities they are), in this way: a force which is used continually for selfish and material ends wears a path for itself, and thereafter tends to move in that direction almost automatically. It needs but the slightest external stimulus, and then, in spite of ourselves, as it appears, there follows the flow of force and faculty along the beaten path of selfishness or vice.

But it is better to consider the matter from the standpoint of thought, as heretofore. Our task, then, may be expressed thus: we must reduce these old centers of thought, these devils of the mind, to

impotence. Otherwise we shall eternally be doing and saying and thinking things "against our wills," and thus remain slaves instead of becoming masters. How can it be done? We may be sure of one thing: that the thieves and money-changers, although driven out of the Temple, will return, unless we fill their places with genuine worshippers. And this we can do, in the case of our own minds, only by generating the right kind of thought and feeling. That is to say, we must fill the mind and heart with the highest thoughts of which we can conceive: we must "meditate."

Meditation may take the form of dwelling mentally upon one of the great truths, such as that all men, including ourselves, are essentially divine; it may be made more a matter of feeling, in which case we try to feel or to hear the harmony which lies at the root of things; or it may be self-identification, through the imagination, with our true nature—with That which is changeless, the source of wisdom, of power, of bliss. In any and every case, meditation or contemplation, among its other effects, opens the heart to the inflow of the Spirit and produces a radiation of divine energy from the centre throughout the sphere of the consciousness. It dislodges bad accumulations in that sphere, and at the same time creates a veritable Jacob's ladder on which "the angels" of the God within us may pass to and fro between earth and heaven. As the positive aspect of the banishment of desire, it forms the first step in the science of right thinking, and the perfection of right thinking, as I have said, is Magic, or the Magical Service of man.

T.

Some day, in years to come, you will be wrestling with the great temptation, or trembling like a reed, under the great sorrow of your life. But the real struggle is now, here, in these quiet weeks.

Now it is being decided whether in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by steady, long-continued process.

PHILLIPS BROOKS.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK XIII.

IT has been suggested that the eighteen books of the Bhagavad Gita fall naturally into three groups of six books each; and that the first group of six books corresponds in general to the stage of Aspiration, the second group of six to the stage of Illumination, the third six to the stage of Realization. Without pushing this thought too far, we may recognize, in a general way, that the earlier books of this divine poem are concerned with the first halting steps on the path of life; the middle culminates in the Transfiguration of the eleventh book, and the closing part of the poem is made up of teachings worked out in detail, for use in daily life. In general, these passages of practical teaching rest on the Upanishads and the Sankhya teaching of Kapila, as developed and embodied in the later Vedanta. We cannot speak definitely of the dates either of the Upanishads or of Kapila. We can only say that both certainly belong to a period long before Buddha, and that the Upanishads are much older than Kapila. We can further say, with some confidence, that Kapila's great contribution to Indian wisdom was the division of life into the two opposing camps of Spirit and Nature: Purusha and Prakriti; and the further division of Nature under the Three Powers of Substance, Force and Darkness: Sattva, Rajas, Tamas.

This division is not found in the great Upanishads, but it corresponds closely to something that is found there. The antithesis between Spirit and Nature answers to the Upanishad distinction between Self and not-Self. And the Three Powers are closely related to the Three Worlds of the Upanishads. In the development of the Vedanta in the period after the great Upanishads, much of the teaching of Kapila was adopted, and we find the two strands interwoven throughout the Bhagavad Gita, with a strong coloring of the devotional Yoga school added. Shankaracharya fully approves of this adoption, and uses Sankhya classifications throughout his works, both commentaries and original teachings. The reason would seem to be that Kapila, while not giving forth the great traditional teaching of the Mysteries embodied in the Upanishads, nevertheless developed his philosophy in close harmony with the Mystery teaching, and developed it with marvelous intellectual cogency and lucidity. Kapila was in many ways the prototype of Kant, and his purely intellectual work served as a basis for spiritual teaching, just as Kant's work serves as the foundation for later idealism.

We therefore find the closing books of the Bhagavad Gita strongly

colored by the thought of Kapila; and his division of life into Spirit and Nature, with Nature divided under the Three Powers, is used as the basis of instruction.

The first three verses of Book XIII divide life into objective and subjective, the "field," and the "knower of the field." This is in effect Kapila's division between Nature and Spirit; but, while Kapila seems to contemplate a countless number of isolated Spirits, the Vedanta, in adopting his teaching, greatly improved it, by seeing, under all these individuals, a larger unity, the Spirit Supreme, the one Self of all beings. This presence of the Oversoul is finely expressed here: "Know Me to be the knower of the field, in all fields, O son of Bharata."

The fourth verse, which refers to the Brahma-Sutras, the great analytical work commented on by Shankaracharya, is of later date, and has been inserted by some lover of philosophical orthodoxy, a little jealous, perhaps, of the prominence given to the rival Sankhya system.

The fifth and sixth verses cover what the Upanishads would call the two lowest planes of consciousness, the physical and the psychic; the mental and emotional energies being included, as they ought to be, under the psychic.

A group of five verses follow, which set forth "the fruits of the spirit," corresponding to the third plane of consciousness of the Upanishads, the plane of "dreamlessness," of moral and spiritual nature, above the dreamland of the psychic plane. These five verses form, in fact, a fine moral code for the disciple, who must grow in just these qualities of "humility, sincerity, patience, reverence, selflessness." Every word of these five verses should be dwelt on, till the spiritual principle involved is discerned and assimilated.

Then come six verses, from the twelfth to the seventeenth inclusive, which finely and wonderfully set forth the fourth plane of consciousness of the Upanishads, the direct perception of the Logos, the Oversoul. The Logos is the "Light of lights," undivided among beings, though seeming to be divided; the power and consciousness of the Logos are everywhere: "with hands and feet everywhere, with eyes everywhere," in the fine symbolism of the poem. And the union of individual consciousness with this divine consciousness of the Logos is well declared to be the goal of wisdom, the aim of life.

Then Detachment is taught, first along the line of Sankhya thought, which regards the Spirit as the disinterested spectator, whose liberation is to be gained by perception that personal acts and desires are not of the Spirit. By thus raising our consciousness to the one Life, we stand apart from the personal in us, and work only the works of the Life, the works of the Father. The teaching of Detachment is stated also in terms of the Yoga and Vedanta schools, the reconciliation of the three bringing us to the close of the book.

BOOK XIII.

THE MASTER SAID:

This bodily being, O son of Kunti, is named the field; and who beholds it, him the wise call the knower of the field.

And know Me to be the knower of the field, in all fields, O son of Bharata; the knowledge of the field and of the knower of the field, I esteem to be knowledge indeed.

What the field is, of what nature, what are its changes, and whence it is; and what the knower is, and what his power is, that briefly learn from Me.

[By the Seers this has been celebrated in many varied hymns; and by the verses of the Brahma-Sutras, full of firm wisdom, it has been set forth.]

The elements, self-reference, understanding, the Unmanifest; the ten powers that perceive and act, mind, and the five fields of perception.

Desire, hate, pleasure, pain, bodily unity, intellect, will; this is the field, briefly set forth, with its changes. (6)

Humility, sincerity, harmlessness, patience, uprightness, reverence for the Teacher, purity, steadfastness, self-control,

Freedom from sensuous longings, selflessness, perception of the defects of birth and death and age and sickness and pain,

Detachment, freedom from absorption in sons and wife and household, perpetual balance of mind, whether the wished or the unwished befall,

Undivided and faithful love of Me, a dwelling in the solitary place, shunning the multitude, (10)

Steadfast perception of the Oversoul, an understanding of the goal of true wisdom,—this is declared to be wisdom, and whatever is other than this is unwisdom.

What is to be known I shall declare to thee, knowing which thou shalt gain immortality: the beginningless Supreme Eternal, which is neither being nor non-being,

With hands and feet everywhere, with eyes and head and face everywhere, possessed of hearing everywhere in the world, That stands, enveloping all things,

Illuminated by the power that dwells in all the senses, yet free from all sense-powers, detached, all-supporting, not divided into powers, yet enjoying all powers,

Without and within all beings, motionless, yet moving, not to be perceived is That, because of its subtlety, That stands afar, yet close at hand, (15)

Undivided among beings, though standing as if divided, and as the

supporter of beings is That to be known, whither they go, and whence they come,

Light of lights also is That called, beyond the darkness, It is wisdom, It is the aim of wisdom, to be gained by wisdom, in the heart of each It is set firm.

Thus the field and wisdom and what is to be known are briefly set forth; My beloved, understanding this, enters into My being.

Know that both Nature and Spirit are beginningless; and know that changes and powers are Nature-born.

Nature is declared to be the source of cause, causing and effect; Spirit is declared to be the cause, in the tasting of pleasures and pains. (20)

For Spirit, resting in Nature, tastes of the Nature-born powers; attachment to these powers is the cause of the Spirit's births, from good or evil wombs.

The Supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self.

Who thus knows Spirit, and Nature with her powers, whatever may be his walk here, such a one enters not into rebirth.

Through meditation, some perceive the Self within, through the self; others through Sankhya and Yoga, and others through the Yoga of works.

Others not thus knowing, worship, hearing from others; and they also cross over death, intent on the truth they have heard. (25)

Whatever being is born, whether stationary or moving, know, O bull of the Bharatas, that it comes from the union between the field and the knower of the field.

He who beholds the Supreme Lord dwelling ever the same in all beings, not perishing when they perish, he indeed beholds.

For beholding everywhere the Lord who dwells in all things, he of himself injures not Himself, and thus goes the higher way.

But he who perceives that works are altogether worked by nature, and that the Self engages not in works, he indeed perceives.

When he perceives the manifold nature of beings resting in One, and their diversity also springing from That, then he enters the Eternal.

As beginningless, and not divided according to the powers, this Supreme Self, unchanging, even though dwelling in the body, O son of Kunti, neither works nor is stained. (31)

As from its fineness the all-prevailing ether is not stained, so the Self, though everywhere embodied, is not stained.

As the one sun illumines all this world, so, O descendant of Bharata, the knower of the field lights up the whole field.

They who, with the eye of wisdom, perceive the distinction between the field and the knower of the field, and the liberation of being from Nature, go to the Supreme.

INTRODUCTION TO BOOK XIV.

Book XIV carries the Sankhya teaching a step farther. The development of the manifested universe is first traced to the united action of two powers: the Logos, as Father, and the Great One, Mahat, as Mother. In the words of Krishna, speaking as the Logos: "Mahat is the womb, and I am the Father who gives the seed."

From Mahat, thus enkindled by the Logos, arise Three Powers, Sattva, Rajas and Tamas. In their cosmic aspect they are the Substance of manifested life, the Force which expands that Substance into myriad forms, and the Darkness in which Substance is expanded into manifestation. From the point of view of individual life, the Three Powers seem practically identical with the three bodies of such Vedanta works as the Tattva Bodha. Sattva corresponds to the Causal body, "the cause and substance of the other two bodies," as Shankara calls it; Rajas corresponds to the Psychic body, the body of mental and emotional life; and Tamas corresponds to the Physical body, the dark field, which is to be illumined by the five-fold powers of sense and action, projected into it from the psychic realm. For without the psychic, the physical body is unconscious and inert.

Beginning with the fifth verse, this parallelism between the Three Powers and the three bodies is developed in several practical directions. First there is the question of bondage. Beginning with the lowest, the power of Darkness, or the physical body, we are told that it binds "through heedlessness, indolence and sleep," the mere grossness and inertness of the natural life, before it has been stirred and awakened into keen personal consciousness by the psychic energies of mental and emotional existence. When this stage is reached, when personal psychic life is developed, the cause of bondage changes. The binding force is now "desire, thirst, attachment;" and liberation is to be gained by overcoming these. Bondage through desire, thirst and attachment is what is called Karma in the more restricted sense; and when we pass beyond the psychic personal stage, we are free from Karma in that sense. The third stage is that of the Causal self, which is immortal, in that it is above the birth and death of the body; but which binds, in that it is the dwelling-place of individualism, of the separate consciousness of the Higher Ego. This "binds through the bond of pleasure and the bond of knowledge," that is, through the attraction of happiness for oneself and knowledge for oneself; therefore this stage also must be transcended, in order that the life may become purely spiritual and free, the consciousness blending with the Oversoul, and thus coming into its true and everlasting individuality. Along this path "all silent seers have passed to supreme adeptship; at the creation of the worlds they go not forth, nor do they fail when the worlds are dissolved."

Again, "obscurity, inactivity, sloth, delusion," are the forces of

Darkness, of the unawakened physical life. Their underlying principle is inertia, the wish to avoid effort, the longing for "yet a little sleep, a little slumber, a little folding of the hands to sleep." It is the state of the yet unborn child, or the state of the body in sleep. And the whole of animal life, with its goad of hunger, seems to be designed to overcome this sluggishness, this unwillingness for effort. Until this obscuring and deadening force is overcome, there can be no truly human life; hence its prevalence is said to entail birth "in wombs of delusion."

The psychic tendencies are thus enumerated: "desire of possessions, activity, the undertaking of works, restlessness, longing," all characteristics of the mental and emotional nature. They are the causes of personal Karma, and cause rebirth "among those who are bound by works."

Finally, the powers belonging to the third stage, which corresponds to the Causal body of Shankara, are "light and wisdom;" those who possess them go upward; they enter the stainless worlds of those who know the best. They possess the stainless fruit of works well done. Yet this third stage is only the anteroom to real spiritual life, life in the divine consciousness of the Logos: "when he beholds That which is beyond the Three Powers, he enters into My being; let go by birth and death and age and pain, he reaches immortality."

BOOK XIV.

THE MASTER SAID:

I shall further declare to thee this wisdom, which is the best of all wisdoms, knowing which all silent seers have passed hence to supreme success.

Taking refuge in this wisdom, attaining to oneness of being with Me, at the creation of worlds they go not forth, nor do they fail, when the worlds are dissolved.

The Eternal, the Great One, is the womb for Me, wherein I lay the germ; thence, O descendant of Bharata, comes the birth of all beings.

Whatever forms, O son of Kunti, are born in all wombs, the Eternal, the Great One, is the womb, and I am the Father who gives the seed.

Substance, Force, Darkness: these are the Powers born of Nature; they bind, O mighty armed one, the eternal lord of the body within the body. (5)

There Substance, luminous through its stainlessness, and free from sorrow, binds by the bond of pleasure, and the bond of knowledge, O blameless one.

Force, of the essence of desire, engendering thirst and attachment, binds the lord of the body by the bond of works, O son of Kunti.

But Darkness, born of unwisdom, is known to be the deluder of all

who are embodied ; it binds through heedlessness, indolence and sleep, O descendant of Bharata.

Substance causes attachment through pleasure ; Force, through works, O descendant of Bharata ; but Darkness, enwrapping wisdom, causes attachment through sloth.

Overcoming Force and Darkness, Substance prevails, O descendant of Bharata ; Force prevails over Substance and Darkness, or Darkness over Substance and Force. (10)

When light shines at all the doors in this dwelling, when wisdom shines, then let him know that Substance has prevailed.

Desire of possessions, activity, the undertaking of works, restlessness, longing, these are born when Force prevails, O bull of the Bharatas.

Obscurity, inactivity, sloth, delusion, these are born when Darkness prevails, O descendant of Kuru.

But when the wearer of the body comes to dissolution while Substance prevails, then he enters into the stainless worlds of those who know the best.

Coming to dissolution with Force prevailing, he is reborn among those who are bound by works ; and so reaching dissolution with Darkness prevailing, he is born in wombs of delusion. (15)

They declare that the fruit of works well done is stainless, belonging to Substance ; the fruit of Force is pain ; the fruit of Darkness is unwisdom.

From Substance is born wisdom ; from Force comes the desire of possessions ; from Darkness come sloth, delusion and unwisdom also.

Those who dwell in Substance go upward ; in the midst stand those who dwell in Force ; those who dwell in Darkness go downward, under the sway of the lowest powers.

When the seer perceives that the source of works is no other than the powers, and when he beholds That which is beyond the powers, he enters into My being.

Passing beyond these three powers, from which the body comes into being, the lord of the body, let go by birth and death and age and pain, reaches immortality. (20)

ARJUNA SAID :

What are the marks of him who has passed beyond the three powers, Lord ? What is his walk ? And how does he transcend the three powers ?

He who, O son of Pandu, hates not Light, nor Activity nor Delusion, when they are manifested, nor desires them when they have passed away,

Remaining an onlooker only, unperturbed by the three powers, seeing that the powers alone work, he stands unwavering,

THE MASTER SAID :

Equal in pain and pleasure, dwelling in the Self, regarding a clod, a stone and gold as equal; balanced in gladness and woe, wise, holding equal balance in blame or praise,

Balanced in honor or dishonor, balanced toward friend and enemy, ceasing from all personal initiatives, such a one has passed beyond the three powers. (25)

And he who serves Me with faithful love, he, passing beyond the three powers, builds for oneness with the Eternal.

For I am the resting place of the Eternal, of unfading immortality, of immemorial law and perfect joy.

 INTRODUCTION TO BOOK XV.

Book XV is full of echoes from the great Upanishads. To begin with, the simile of the Tree of Life is taken from the second part of the Katha Upanishad, the teaching of Death to Nachiketas. There it is written that: 'Rooted above, with branches below, is this immemorial Tree. It is that bright one, that Eternal; it is called the immortal. In it all the worlds rest; nor does any go beyond it.' This is the original of our opening passage. It is taken from one of the older Upanishads, but it is taken with a difference. As used in Book XV, the image has passed through the mind of Kapila, and has taken on a Sankhya coloring.

For the Tree of the Upanishads is veritably the Tree of Life, whose taste gives immortality; the Logos, rooted above and branching downward. It is the Supreme Self, the immortal spirit. But in the Bhagavad Gita the Tree is transformed. It is now no longer the Tree of Life eternal, but only the Tree of manifested life, rooted not in the Eternal but in Mahat, and branching downward through the three worlds. The tree of our simile is the Ashvattha tree, one of those banyans, from whose huge branches tufts of roots spring forth, descending through the air, and striking the ground, where they immediately become the source of a new tree, with a life of its own, yet one with the parent tree. This is the meaning of the image: "Downward and upward stretch the branches, grown strong through the Three Powers, and with things of sense for twigs; downward stretch the roots, which bind to works in the world of men."

There is, however, no fundamental difference between this teaching and that of the Upanishad. It is only that the great intellect of Kapila, viewing the manifested universe, discerned between the forms of manifestation and the silent Spirit within them, and set Spirit on the one side, and manifested Nature on the other.

The sixth verse is another echo from the Upanishads. In the teaching of Death to Nachiketas, once more it is written: "This is That, they think, the ineffable supreme joy. How then may I know whether This shines or borrows light? No sun shines there, nor the moon and stars; nor lightnings, nor fire like this. All verily shines after that shining. From the shining of That, all this borrows light." It is noteworthy that we find exactly the same image in another scripture, the Apocalypse: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

The eighth verse again echoes the older teaching, this time in the Upanishad of the Questions: "Life proudly made as if to go out above. And as life goes out, all the others go out, and as life returns, all the others return." And a few verses further down, in the eleventh verse of our book, we have an echo of this passage from the same older scripture: "He warms as fire; as sun, and the rain god; the thunderer, wind, and the earth, substance, the bright one, what is, what is not, and what is immortal."

This triple division into "what is, what is not, and what is immortal," has again suggested the closing verses of our book, from the sixteenth to the end: "there are two Spirits in the world, the changing and the unchanging . . . But the Highest Spirit is other than these, it is the Supreme Self, the everlasting Lord." It is evident that we are dealing with what has been called the threefold form of the Logos, the division of the One into the three stages: the First Logos, the Second Logos, and the Third Logos. The First Logos is the Supreme Spirit; the Second Logos is the Unchanging Spirit; the Third Logos is the Changing Spirit of our poem. The highest form of the Logos is the Oversoul, in which our consciousness is to be blended with the All-consciousness: "Who knows Me thus, free from delusion, loves Me with his whole heart."

BOOK XV.

THE MASTER SAID:

Rooted above, downward-branching, they say, is that immemorial tree, whose leaves are the hymns; who knows it, rightly knows.

Down and upward stretch its branches, grown strong through the powers, and with things of sense for twigs; downward stretch its roots which bind to works in the world of men.

The form of it cannot be so perceived in this world, nor its end, nor beginning, nor its foundation; with the firm sword of detachment cutting this tree, whose roots hang downward,

Let him then follow the path to that resting-place, whither going, they come forth no more, saying: "I enter into the primal Spirit, whence hath flowed forth the ancient stream of things."

They who are free from pride and delusion, who have conquered the fault of attachment, who dwell ever in the Oversoul, who have turned back from desire, who are freed from the opposites called pleasure and pain, go undeluded to that everlasting rest. (5)

The sun shines not there, nor the moon, nor fire ; whither going, they return not again, that is My supreme home.

The immemorial part of Me, which becomes life in the living world, draws the mind and the powers of sense and action which dwell in Nature.

When the lord of the body takes a body, and when he departs from it, he goes forth, taking the powers with him, as the wind carries perfumes with it.

Through hearing, seeing, touch, taste and smell, and likewise mind, he partakes of objects of sense.

Fools perceive not him as that which leaves the body or lingers in it, tasting through union with the powers, but those perceive who possess the eye of wisdom. (10)

Seekers of union, who press on, perceive him within themselves ; but even pressing on, the uncontrolled, devoid of wisdom, perceive him not.

The light that, dwelling in the sun, illumines the whole world, the light that is in the moon, in fire, know that light to be of Me.

Entering the world and all beings, I support them by my force ; and I feed all plants, becoming Soma, the essence of the sap.

I, becoming vital fire, and entering the bodies of all living things, joined with the forward breath and the downward breath, prepare the four-fold food.

And I have entered into the heart of each, from Me come memory, knowledge, judgment ; through all Vedas am I to be known, I am the maker of the Vedanta, the knower of the Vedas. (15)

There are two Spirits in the world, the changing and the unchanging ; the changing is all beings, the unchanging is that which stands firm.

But the Highest Spirit is other than these, it is called the Supreme Self ; it is the everlasting Lord, who, entering the three worlds, upholds them.

As I transcend the changing, and am also more excellent than the unchanging, therefore in the world and in the Vedas I am praised as the Supreme Spirit.

Who knows Me thus, free from delusion, as the Supreme Spirit, he, all-knowing, loves Me with his whole heart, O son of Bharata.

Thus this most secret scripture is declared by Me, O blameless one ; who understands this, possesses wisdom, and has attained his goal, O son of Bharata. (20)

CHARLES JOHNSTON.

CHRISTIAN SCIENCE.

Among the many forms of human experience this is surely one of the strangest. Were one to attempt to enter on the history of this effort the reader would, I think, stand aghast. The amount of ridicule poured on the sect and its members has been enormous: the criticisms, fair and unfair, have been scathing, and still it holds the field and the numbers continue to increase. Surely one would then say that a system which has hold of so many human minds must be worthy a candid examination.

Let us take, then, those who have adopted this system and who may then be said to show its effect in their lives. I have met and talked seriously with many, both in England and in America, where I first met it, and them. They are serious men and women. They are cheerful, even-tempered and in a measure thoughtful for others. They believe devoutly in what they are doing; they study their teachings, and are even more regular in their devotional exercises than many of those who belong to the Roman Catholic Church. But while they are thus, they are also fanatics. They have very little thought beyond their particular beliefs. These form their one standard of perfection and their thought is closed to anything outside of these. Their horizon is begun, continued and ended in Mrs. Eddy and her book "Science and Health." All outside of this is what they call "Mortal Mind" and in their expressed opinion has no existence. They use a terminology which is most confusing; as well it may be, seeing that beyond what they call "Mind" there is nothing, and everything is referred to a standard of unreality and non-existence. Words have none of their usual meaning, so that the medium of communication between "Mortal Minds" is done away with and when one attempts to understand the tendency of this line of thought one is brought up against a blank wall. The worst point is that such methods of thought, and the insistence that all which does not agree with their especial views is "Mortal Mind," induces in the followers of this line of thought an attitude of pharisaical superiority which lowers one's estimate of their practical professions.

But because certain members, even if very numerous, do not come up to the perfect standard they profess, it is not necessary to condemn a system of thought which they fail to carry out. The one really important concern is—*is it true?*

A book recently published by Mark Twain has examined very carefully many of the outer details of the organization and has ruthlessly exposed some of the fallacies and inconsistencies. The Founder of the Christian religion taught his disciples, lived his life; and set up for all time the divine example. Mrs. Eddy has avoided all these "errors."

In the land of the almighty dollar, she has made millions on the plea that the labourer is worthy of his hire, even while declaring that what she was communicating was "without price." As exposed by Mark Twain, the rules of the organization, the power which the rules give to Mrs. Eddy—unparalleled in the world's history—and the manner in which it is exercised, all demonstrate a "Mortal Mind" greedy of power and possessions and determined to exercise such mortal functions while claiming a divine infallibility. The analysis of character demonstrated *in the actions* of Mrs. Eddy and in the writings of which she claims to be the author, is such that, while we may wonder at her power of organization and executive ability, it is impossible to accept her as a divinely inspired interpreter of the Galilean Master. That many do so accept her, I know to be a fact—but in accepting the message, they have either closed their minds to the human frailty of the mouthpiece, or they have not given time and trouble to the examination of the phenomena. But the claims of Mrs. Eddy in her writings and for her writings do not admit fallibility. She apparently does not think she wrote her book or that she wrote her rules. Her's would appear to have been the hand; her's the glory; her's the money derived from the sale; her's the position; but the author is God, the Holy Spirit. Be it said in all reverence, Mrs. Eddy has paraphrased the commandment in her own favour "Ye shall have none other gods but me," and appears to claim to represent or rather, to be, the Logos. From this point one may understand the nature of the arrogation of power, of the character of the rules, and of all the other seeming inconsistencies. But are such things to be accepted as a divine revelation by the mouth of the prophet Eddy? Or are they one more effort to lead earnest men and women astray by a "devil" masquerading as an "angel of light?" I make no accusation against Mrs. Eddy as being a devil; but is she one more psychic putting forward thoughts which may "lead astray even the elect?" This would appear to be the true interpretation of her history and phenomena. It is the path common to all psychics, upon which her feet have strayed. Poor, humble, eager, possessed of certain gifts of healing and persuasive power (such as we have seen in uncounted cases both in life and history where the purely psychic unfolding had progressed to a certain stage but not beyond it), we next find Mrs. Eddy led astray by the hosts of obstructive forces which always assail the psychic from without and (mainly) from within. Pride, ambition—above all, lust of power and rule—these are the factors common to all such cases. The perception of the powers of health which lie in self forgetfulness, cheerfulness and a determined will, which Mrs. Eddy grasped and then gave out to her adherents, is not commensurate with the harm done in thus using power for self and the gain of self, in materializing the powers of the higher mind.

For what is the philosophy upon which the claims of Christian Science is based? I do not mean the evidence of results; for results can be produced by different means, and the so-called "fruitage" is not evidence to the truth of this system. Even the fact which I have stated, that those who follow the lines laid down, may become more equable in temper, courteous in manner, less disturbed in health and order their lives in better fashion—does not demonstrate the truth of Mrs. Eddy's book. Other systems have effected as much: the various philosophical systems of the world—Confucianism, Brahminism, Buddhism and true Christianity—have all accomplished it *when their devotees have with purpose and effort made their systems a living power in their lives*. But the devotees have been obliged to work and study and entirely to devote themselves to actually doing what they professed to do. Christian Science has also done it, because enthusiasm and faith have engendered in its devotees the power to concentrate whole-heartedly upon the task of carrying out the work necessary to enable them to demonstrate in their lives the faith which they profess. This is the basis of the power which, in my opinion, many of them undoubtedly exercise.

The examination now resolves itself into two points of enquiry:

1. Is the basis of the philosophy true?
2. Dependent on its truth, is the motive for the power being set in action, worthy of the highest human ideal?

It is extremely difficult to analyze the writings on which the so-called philosophy is based. The book "Science and Health" has been through many editions, and innumerable alterations and transpositions have been made under the authority of Mrs. Eddy. However, the latest edition under this authority (which is the sole one) may be presumed to be the best and fullest, and therefore I shall take the edition of 1906. Even here the body of the book is of a different style and character to that of the Recapitulation; but as it is issued under and with the authority of Mrs. Eddy it may be presumed to be accepted by her (and therefore under the rules) by her followers. But it must be admitted that it is difficult to comprehend the subject, for so soon as one endeavors with sympathy and patience to understand and draw a conclusion, one is informed that the words do not mean anything of the kind. Language is said to have been given to us in order to conceal our thoughts, but Mrs. Eddy's language would seem to have been revealed with a view to concealing the Divine Mind. Truly, as she writes (p. 62), "the divine mind will take care of itself: but let no mortal interfere with God's government by thrusting in the laws of erring human concepts."

When one reads and studies this book there are certain points made clear. It is necessary to lay aside the very apparent contradictions from one point or another. "Proof" is insisted on in all parts; but there is no

proof demonstrated logically, or in any other way. There are a number of assertions and a number of denials, and many of these are claimed to be and are taken as proofs. There are also a number of "self-evident propositions" which are by no means self-evident. There is a great deal about "matter" and what is not in matter: there is also much about "reflection," though how there can be a reflection without something material in which the image can be reflected, is not clear.

"God is All" is emphatically insisted on. God is good and good is God; but the mere similarity of the words in the English language is taken as a proof that because God is all and God is good, therefore everything outside (if possible) God is evil and therefore evil or d'evil." Then God is Mind; and everything which is not mind is transitory and devilish and is summed up in the self-contradictory phrase "Mortal Mind," accepted for the convenience of terminology. Indeed, in much of that which is asserted the confusion amounts to "terminological inexactitudes." For if we were to devote volumes to verbal criticism one would find in this volume that "what is new is not true and what is true is not new." God, Spirit, Truth, Soul Mind are one and the same. Man is the "reflection of Soul, but God is not "in" man. Everything that is not God is "Mortal Mind;" but as man is the "reflection" it is not clear what man is in relation to God or Soul. A reflection is not identical with what is reflected. Is man separate from God, since God is not "in him?" or must man be identical with "Mortal Mind," since man admittedly is not God? The relation of man to God or Soul is, I think, very important, for the whole question turns on this.

As all else except God is "Mortal Mind" and its errors and mistakes, we are confronted with the gigantic illusion (Mahamaya) of Hindu philosophy stated in other terms. But Mrs. Eddy is not a dualist or non-dualist; she is Mrs. Eddy, and her revelation is the only one. She states clearly that all sciences, systems of philosophy, all other modes of thought are incorrect, if they disagree with what she states. It is not a question of the Logos, manifested or unmanifested, or of the veils of the unmanifested Parabrahm. The whole of the evolution of the Universe is denied in one breath. "Mortal Mind" covers it all in one gigantic illusion. This "Mortal Mind" is the body of man,—*"Mortal mind and body are one"* (p. 177), it is the basis of sickness or disease while being composed of sensationless matter. Disease is mental (p. 151, *et seq*) and through the action of "Mortal Mind" (p. 187) by way of selfishness (p. 205) and latent fear (p. 199) human beliefs (p. 124) spring up which are diseases. Consequently through cleansing the mind (p. 234) of error (p. 287) mortal mind disappears (p. 251 *et seq*) and healing (p. 146) takes place.

Such is the first "bribe" held out to those who come to the study of Christian Science. The student is told what Mind imparts to those

who follow it faithfully and (on p. 373) it is stated that "disease is more docile than iniquity" and sin is therefore more difficult to heal. Sin would seem, then, to be an inner "demonstration" of disease and to differ only in degree—a statement with which I am disposed to be in some measure in accord. The cure of disease and the possession of health are declared to depend on getting rid of "Mortal Mind," on the elevation of thought towards Mind, the assertion of the "Scientific Statement of Being" and the concentration on and devotion of every energy to study on the lines laid down for healing. This again is like the recitation of mantrams or the self hypnotization produced by phrases, just as much as by concentration on a bright mirror, or the behavior of the crowd who shouted "Great is Diana of the Ephesians" for the space of several hours.

But does Christian Science do what it pretends to do? Does it restore health? (Bribe No. 1) Does it promote happiness? (Bribe No. 2) Does it bring wealth to its followers? (Bribe No. 3).

By what means soever it is accomplished a large number of its disciples have their health increased and some are made well of apparently incurable conditions: drunkards are enabled to resist their cravings: immoral members of human society are caused to lead a straight life. In individuals there is evidence of greater happiness and in families to which they belong there is evidence of lessened friction, except where they attempt to enforce their views of the meaning and conduct of life, for the missionary microbe is active and poisonous and its activity is enjoined by authority of Mrs. Eddy upon the faithful.

But is it right—in spite of these results? Is it according to the laws of the Universe? Little mischief would be done in repeating formulæ and in such processes, however comforting, even if they exceeded "Mesopotamia" as a word of power. The "Statement of Being" and other formulæ might be repeated backward and forwards and might "box the compass" every-which-way; but this would not *prove* anything. Abracadabra is a fabled word of power in Black Magic and it might be equally efficacious—the "Reversal of Testimony" (p. 120) is curiously suggestive—but it would not make Christian Science good or d'evil. The test of it all is *in the motive*, and with the final effect, not merely the immediate effect, on the true health, wealth or happiness of a human being. Does this Universe exist for the material benefit of man—and mortal mind—or for the purposes of Soul? Are we so to pass through things temporal that we finally lose not things eternal? Or are we not?

In the first place the Christian Scientists affirm the "Statement of Being," and deny everything else. They concentrate every energy on this and evoke the powers of the Soul in doing this—concentrate also on the *negative* aspect, which they deny, thereby devoting all their energies to the very thing which they deny. They call on Soul—Mind—

Truth—&c. and why? Not that God may be manifest and His purposes fulfilled—but that they in their persons may be healthier, happier or more wealthy. They desire these possessions for themselves and desire the removal of inflictions. Is this a worthy motive with which to approach the divine treasure-house? Some among them will deny this. But let them recall their first contact with Christian Science, in the state in which they then were and ask themselves honestly “why did I adopt this line of study and follow it?” Then what answer will be given? For, truly, a bigger bribe was never laid before a suffering humanity. Not only is there the satisfaction of the religious element, but there is a further triple element of health, wealth and happiness—and all of it proffered in the name of Jesus. They storm the divine treasure-house determined to wrest from it by violence all that they require or desire, regardless of the laws of the universe, insisting upon the reversal of these in order to fulfill their hopes for themselves and others. Is this right motive?

Christian Science asserts that all is perfect, (“Mortal Mind” covers the rest, so it now appears there is a remainder which is imperfect!) and denies any evolutionary law to God. By the mouth of Mrs. Eddy it would claim to know God’s purpose and will, and to put a stop to all the unfoldment of Being. Let us take an example in the domain of force. The electric current exists and is manifested by the flow of the current between points of greater and lesser potential—called positive and negative. It is as if Christian Science, for no apparent reason, identified God with the positive aspect and denied the negative any existence, calling it evil. Whereas both are necessary to the manifestation of the electric force. One could understand the comparison of force-electric to God, as the noumenon behind them is related to the manifestation of the negative and positive phenomena. One can, in the light of metaphysics ancient and modern, understand that all material objects are illusions—that the personal man as he has developed himself, is an illusion, a temporary manifestation of his real Being, just as a suit of clothes is not the man who wears them. Indeed, it is the Soul behind, manifesting its character in the man, which we may regard as important in so far as its evolution and involution are a manifestation of the Divine. But why then are we to accept the Christian Science teaching of the unreality of all phenomena, of linking ourselves to Mind, Truth, Soul, Spirit and so on and concentrating all attention on it, giving our whole life to it, in order that we may have better health for a body which is “Mortal Mind” and therefore has no existence; in order to possess material wealth and obtain a happiness in conditions which are composed of illusory dreams? The evolution of the Universe must stand still on this line or become entirely selfish. Is this

right action? or right motive for action on the part of those who profess Christian Science?

But so far as I have been able to understand them, the professions are otherwise. After having been attracted by the triple bribe in one form or another for themselves, the missionary microbe comes in and infects them with the desire of sharing their joys with others on their own basis, mark, and on no other—of proving themselves right and of making others follow the “truth” which they themselves have accepted: also the glorification of their religion and its prophetess. Accordingly they set to work with fixed mind, and with the development of their power of concentration (a comparatively easy task with such a rigidly defined and concrete object), they hold their neighbors and families in as forceful a hypnotic grip of “Mortal Mind” as ever a Torquemada enforced on his word *ad maiorem Dei gloriam*. *But it is not truth for its own sake* which guides the majority.

I do not say all, for there are in all communities some who seek truth for its own sake and ensue it. And such come at last into the light. But broadly speaking, the question of sin and its eradication by Christian Science is the method of suppression of its external manifestation, like suppressing the rash of scarlet fever.

Further, there is another source of difference. Christian Science finds things wrong as the result of the action of “Mortal Mind.” It saves itself trouble and effort by calling them illusions and denying their existence. Professing a high ideal of duty in this mortal existence, is not such denial a neglect of duty in order to save themselves trouble, in the first place, and to obtain speedy results in the second place? We may be unable as yet to know the Reality behind phenomena. But because we dimly perceive that we do not manifest the Reality, need we therefore abandon the effort and deny the very existence of phenomena? Not their eternal existence, but their temporary existence in Time and Space as necessary factors of Evolution. The conditions of life in which we are acting are not especially good. Are we to run away from them to make them better? Because there is a fire in a college building, are the authorities to run away and save themselves to the neglect of the pupils committed to their charge? In a few words; we have duties peculiar to all states and stages of Consciousness and Being, and may not rightfully deny the temporary existence of a single one, but must work through and beyond all, evolving and being evolved. We may not slur over or drop a single link of the great chain of Being.

From the statement that it is more easy to eradicate disease than iniquity, and from other portions of “Science and Health,” one may justly conclude that there are degrees of error in “Mortal Mind.” Diseases would seem to be taken as being the phenomena of iniquity or sin. Both have their root in “Mortal Mind.” Obviously then—

on these lines—get rid of “Mortal Mind.” (Note that you do not purify it—you simply deny its existence and so cover over all its fermentations within your mental sphere of action: again, this is the theory of suppression.) But beyond “Mortal Mind,” God is All. How then did iniquity, “Mortal Mind” and the rest arise?

Let us assume that there is no hiatus in the scheme. Have we as individuals the right selfishly, and for our own purposes, to demand and use the powers which are divine for the improvement of our personal possessions in health, wealth and happiness? May Cæsar justly demand of God “the things which are God’s” for Cæsar’s pleasure or relief? May he, even when he extends “self” to include “his” friends and all that is in a larger sense “his?”

There is another serious danger. Let us grant the “fruitage” obtained by these means. Let us say that disease is cured in its external manifestation, that wealth and happiness are obtained in place of poverty and misery: that all this is done by drawing on the powers of the Soul. What if this be only the suppression of the disease, or the causes of poverty and misery? Believing as I do, in the Immortality of Soul, I earnestly say that the last state of such human beings is worse than the first. They are more securely bound down by the chain of mortal error.

Let us grant that God is All; let us grant that personal man and “Mortal Mind” are one and that these are temporary conditions. Then our effort should be to attune ourselves, our Consciousness to the divine or Soul Consciousness—or real man—as we pass through things temporal, *that they also may be attuned and obtain real existence and life.* But because we have an ideal of life and thought, have we the right to run away from the duty we owe, to repair conditions we have created or allowed to spring up around us? If we do so we are cowardly sentinels at the gate of life, and for the sake of improving our own conditions we desert the soldiers we have brought to enlist in the battle of life. The units of thought or life of which mortal man or the body are compounded, also have their own forms of life and Consciousness: we train them (it may be mistakenly), but have we the right to desert them, as Christian Science would have us do, by denying their existence? Or are we to devote our energies (on the line enjoined by Christian Science) to getting rid of “Mortal Mind,” because we desire to attain a heaven for ourselves, whether or not we attain health, wealth and happiness in this condition of existence? Is not either course selfish—selfish to so great an extent as to defeat the aim, however altruistic the professed motive? If there be the least taint of selfishness in the motive with which a man breaks through and steals the treasures of the kingdom of heaven, he will infallibly add to the intensity of “Mortal Mind” (whether he denies its existence or not, for his very

denial strengthens it, as error adds to error), and this by the very concentrated devotion on the negative side of nature, by which he attains his object. If man tries to run away from the duties which he owes to nature, for his own pleasure, he betrays his trust in diverting to his own selfish use, spiritual powers to which he has rightful access only as the servant of all. The powers are real—their exercise is magical in effects. The wrong motive in using them makes it "Black Magic."

I think we should clearly realize this. By the sustained effort to "deny" the existence of "Mortal Mind," the Christian Scientist is continually thinking about "Mortal Mind," *i. e.*, his lower nature) and thus supplies it with a constant flow of mental energy and force; while denying its existence he is perpetually feeding it with currents of life force, energizing it anew. It is then more than ever bound to break out somewhere! It matters nothing whether we think about a thing as existent or non-existent. So long as we think about it at all, whether in positive or negative fashion, we give it new life: the difference in the fashion only denotes the nature of the force with which we keep it supplied. The negative modes of thought and force are those, precisely, which are most injurious to nature and to man. One trembles to think of the amount of potential mischief which is thus being stored up—and with concentrated determination—adding a deadly element. Having re-discovered the marvellous power of the individual creative will and the force of the imagination, which have their real place in nature on immaterial planes and work for good there, Christian Science drags them down on to material planes (while decrying the existence of the matter!) and makes them subservient to the procuration of material prosperity and happiness. Truly a wolf in sheep's clothing. From the point of view of life eternal, material well being is of no consequence at all, and Christian Science is thus beguiling man to sell his own birthright, his heavenly treasures for a mess of pottage. By betrayal of man's real life and desertion of his duty, Christian Science leads him away by a mirage of material prosperity, and by an appearance of vastly improved minds and characters on the surface of things.

Motive is at the root of it all, and is the only touchstone by which a human being may examine Christian Science. Not its professed motives; for it cloaks itself carefully in an altruistic guise: with the apparent object of casting away the material, it rivets material chains more firmly on the victim by debasing the spiritual forces to material ends, enticing men to desert their posts and leave their duty. Verily a "d'evil" masquerading in most specious fashion as an angel of light.

A. KEIGHTLEY.



ELEMENTARY ARTICLES

CYCLES.

DEAR FRIEND: You will have noticed that the word "cycle" is quite frequently used by writers on Theosophical subjects, and it is very likely that you have been perplexed by its application to so many different things and in so many different ways. That is exactly my experience, and it is my reason for writing this letter, for I want to help you out of the tangle and lead you into a study that is both helpful and interesting. I do not say this because I have come to a perfect understanding of the number and nature of cycles, far from it. I am but a student like yourself, although I may have gone one step farther, on this way that seems to have no end.

The subject was one of great interest to the ancients, as it now is to some of our modern historians. It has been noticed that certain diseases reappear at regular intervals; and I recently read an able and interesting article which undertook to prove that this was true of great wars—that they recur at stated times and come in waves. This seems also to be true of famines, and also of the duration of fevers. A few philosophical historians have gone further and assure us that the rise and fall of civilizations is governed by a law as sure and regular as that which governs the rise and fall of the ocean tides.

This has led to the two sayings, "Cycle and Epicycle," and "History repeats itself." The word cycle means a ring, a wheel, or a turning round, that is, one periodical recurrence of events.

In eastern books the word *Yuga* is synonymous with our word cycle, but the words *Kalpa* and *Manvantara* are sometimes used with that meaning. Some cycles are greater and some are smaller, and as the Hebrew prophet Ezekiel says (Ez. I, 16) there is "a wheel within a wheel"—cycles within cycles. Cycles physical, psychic, and spiritual, out of which comes individual, national, and race cycles.

Our planets circle round the sun, and it is said that our sun and many other solar systems circle round the star Alcyone. It may be that many such systems circle around some point central to them all.

The *Secret Doctrine* speaks of the seven "Imperishable Laya Centers" produced by Fohat. "The Great Breath digs through space seven holes into Laya to cause them to circumgirate during Manvantaras" (vol. I, p. 147). And the idea is given that around these are other neutral centers, and around these yet others again and again.

Each cycle, great or small, is an evolution complete in itself, but also forms a part of a larger evolution. The human body is a beautiful example of this. Each cell in the body has its cycle of birth, growth and decay; but each cell is part of a tissue that is born, grows, matures, and dies; each tissue is part of an organ that also has its cycle of birth and death; and again, each organ helps to form a body that passes through all these stages. The idea may be carried further, for each individual forms part of a family, each family is part of a nation, while again, each nation is an organic part of a race, and all are subject to the same law of birth, growth and death.

In *Isis Unveiled* (vol. I, 5) Madame Blavatsky says that the Chaldean philosophers "Divided the interminable periods of human existence into cycles, during each of which mankind gradually reached the culminating point of highest civilization, and gradually relapses into abject barbarism."

Cyclic law seems to be universal, each planet, for instance, has its cycle. The moon has a cycle of nineteen years—that is after a period of nineteen years the new and full moons return on the same days of the month. The sun's cycle is 28 years, at the end of which the days of the month fall again on the same days of the week. The cycle of Jupiter is thirty-six years. These astronomical cycles are not without effect on our race.

The greatest cycle with which we are acquainted is the Brahma-andeha, or complete life of Brahma. It is made up (according to eastern teachings) of four yugas or cycles, but the races of men are not all affected by the same yuga at the same time—some races being in one cycle and some in another.

The eastern books call these cycles *Krita*, *Treta*, *Dvapara*, and *Kali* (black). The last mentioned yuga—Kali, or the black—is the one which effects our mental and spiritual development most powerfully to-day. The first five-thousand years of this cycle ended with the close of the nineteenth century.

A Krita yuga contains 1,728,000 of our years; a Treta yuga is made up of 1,296,000 of these years; a Dvapara yuga contains 864,000 mortal years; and a Kali yuga is the shortest and holds 432,000 of these years. These four yugas make up a Maha, or great yuga of 4,320,000 years, and seventy-one of these make the reign of one Manu, or, 306,720,000 years, and fourteen Manus make 4,294,080,000 years. If we add the dawns or twilights between each Manu we have 25,920,000

years more. These reigns and dawns (of Manus) make a thousand Maha yugas, which is one Kalpa, or day of Brahma—4,320,000,000 years.

Brahma's nights equal his days, so a day and night of Brahma make 8,640,000,000 years. Three hundred and sixty of these days make a year of Brahma, and one hundred of these years make a complete life of Brahma, that is, 311,040,000,000,000 years of our solar system. An enormous period that we can hardly form any conception of.

If we think of it in another way we may get a glimpse of what it means. Our earth is now in a condition of molecular vibration, and this dominant vibration continues through one day of Brahma, or, 4,320 millions of years. This is the time required for all the planets of our solar system to come into conjunction, an event that will surely make great changes in our planet, and we are told that at the beginning and end of these cycles great cataclysms occur—floods, earthquakes, fire, etc.

This cycle will comprise the duration of our world in its present state before it passes into pralaya, or changes its present rate of vibration for another. There are several smaller cycles that ended with the close of the nineteenth century and the beginning of the twentieth. I have already noted that the first five thousand years of Kali yuga ended at that time. Madam Blavatsky says, "The Messianic cycle of the Samaritan Jesus, of man connected with Pisces" also ended then.

She goes on to say that it is a cycle "Historic and not very long, but very occult, lasting about 2,155 solar years but having a true significance only when computed by lunar months. It occurred 2410 B. C. and 255 B. C., or when the Equinox entered into the sign of the Ram, and again into that of Pisces."

She further says that when it enters the sign Aquarius (which it did about the year 1900) "Psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change" (*Studies in Occultism*, vol. V, note on page 233).

There are two cycles that are of very great importance to us, and which it will greatly profit us to study.

The first of these is the one hundred year cycle under which the Theosophical Society was born and lives. "A year of the gods" is a hundred years of mortals, and this year of the gods is the hundred year cycle under which all the work of the Theosophical Society is done. If we read carefully what H. P. Blavatsky, W. Q. Judge, and other theosophical writers have said on this topic it seems clear that a year of the gods is like any other year in that it has its times and seasons, such as seed time and harvest, and these seasons must be carefully observed by us if we would work successfully for Theosophy. For instance, during the last quarter of the century it is possible for the Masters to work with us and give us help from the material and psychic

sides of life. Physical and psychic phenomena are then possible and easy to produce, but at the close of the cycle, that ceases to be possible and we can only then come into contact with the Masters on their own spiritual plane. All teaching and influence from the Lodge during the first quarter of the century must come from the inside, and not from the outside.

As at the beginning of the second half of the last century the thoughts of men began to change, and the scientific doctrine of evolution, the appearance of spiritualism, and the study of Orientalism opened the way for the Messenger of the Lodge, so it will be at the half cycle in this century, the way will begin to open for the coming of the new Messenger who will appear about the year 1975 and will carry our movement upward and forward. This is a subject well worth careful study.

The second cycle to which I desire to draw your attention is that of Reincarnation, for by it most important effects are produced on human life. The law is, that individuals and nations return to earth life in streams at regular recurring intervals of (roughly speaking) fifteen hundred years. "One generation cometh and another goeth," but both have been before and will come again, producing new civilizations as the cycles sweep round.

Each generation carries away with it experiences that in Devachan are worked up into faculty, and then returning with this increased power takes hold of civilization as it finds it and carries it forward another stage. In this way the old Aryan, Greek, and Roman civilizations return, but each time on a higher plane.

But with each century there are individuals reincarnating who by special work and training in a previous life gave special development to certain faculties, and so reappear as geniuses in that direction. Sometimes they are soldiers like Napoleon; or again they are artists, musicians, statesmen, mechanics, or inventors.

A study of this cycle is most important in practical life. We are here to gather experience, to perform the duties that knowledge reveals to us, and to build up the future by our experience of the past. The thoughts we think now will form the world in which we shall have to live. Thoughts of selfishness make one kind of a world for us, while thoughts of unselfishness, compassion and aspiration will lift us into an entirely different world and finally set us free from this cycle of birth, death and rebirth.

Faternally yours.

JOHN SCHOFIELD.



REVIEWS

Labour and Capital,* by Prof. Goldwin Smith. In the form of a letter addressed "To My Labour Friend" Professor Smith has written a very clear and impartial summary of the issues between Capital and Labour. It does not pretend to be anything more than this. He but touches upon the principal questions which are in the forefront of the political and economic arena, stating the points with his accustomed lucidity; mentioning the arguments of both sides; showing how these may often be reconciled, or how they depart from the facts of experience, and winds up by an appeal for mutual consideration and tolerance and effort at understanding. He points out that the existing system can only be changed by a violence that would do irremediable injury to both sides, or by a slow growth and evolution; and that understanding and patience are absolutely necessary to make the slower process successful. While not profound, the little book is so clearly written and has such a temperate and elevated spirit that we must welcome it as a valuable contribution to this great discussion.

G. H.

The Beloved Vagabond,† by William J. Locke. This is a novel. It has no avowed aim except to entertain—but occasionally we need entertainment. And in this novel we get ideal entertainment, in so far as that is ideal which exactly serves its purpose. The author has found himself. His earlier works were, for the most part, expressions of moods. This one shows artistic enlightenment. Note what Paragot, the Vagabond, says to his protégé and pupil: "But you, my little Asticot, have the Great Responsibility before you. It is for you to uplift a corner of the veil of Life and show joy to men and women where they would not have sought it." Again: "Let me, he urges, be able to point to you as one 'who sees God beneath a leper's skin and proclaims Him bravely, who reveals the magical beauty of humanity and compels the fool and the knave and the man with the muck-rake and the harlot to see it, and sends them away with hope in their hearts, and faith in the destiny of the race and charity to one another'—let me see this, my son, and, by heavens! I shall have done more with my life than erect a temple made by hands—and I shall have justified my existence." That is the aim—the purely theosophical aim—which William J. Locke has discovered and which unobtrusively (most requisite merit!) inspires his latest work. We wish that artists everywhere could be imbued with the same spirit. Their achievements might then more often be even as his: beyond praise.

R. P.

Persia, Past and Present,‡ by A. V. Williams Jackson. In the preface to this record of an important if hurried trip to the holyland of Zoroastrianism, Professor Jackson says: "I was tempted at first to label some of the chapters with a warning, 'This chapter is dedicated to the student,' and to prefix to others a prefatory line, 'Dedicated to the general reader.'" At times, both the general reader and the student will regret that the author did not permit this intention to develop into two distinct books. To merge satisfactorily the discussion of the technical details involved in the identification of relics of a long-departed civilization and a now obscure religion with a graphic description of a country and people of which the Occident of to-day knows little, is a difficult task. That the author has succeeded as well as he has, is evidence both of his skill and his zeal.

*Published by The Macmillan Company, New York.

†John Lane, London and New York. Price, \$1.50.

‡The Macmillan Company, New York, 1906.

To the readers of the THEOSOPHICAL QUARTERLY, as to Professor Jackson himself, the chief interest of the trip lies in the light which it throws on the religion of Zoroaster and the present condition of his disciples. By dint of hard and incessant work the author traveled in something more than two months from Baku on the Caspian Sea through Azarbaijan, the reputed birthplace of Zoroaster, to Shiraz on the south, and thence northward again to Yezd, the stronghold to-day of the few remaining Zoroastrians, to Teheran, and so back to the Caspian. In the course of this vast loop, Professor Jackson examined a number of ruined fire temples, tombs and inscriptions of the Achæmenian and Sasanian dynasties, saw the ruins of Persepolis and Pasargadæ, and at Yezd had an opportunity to study the life and customs of the long-persecuted Zoroastrians.

Despite his enthusiasm for his subject, the picture that Professor Jackson draws of the plateau of Iran is not an attractive one. The birthplace of a great religion, of advanced civilizations and mighty empires, the soil seems to have been exhausted by its labors in the past, and the country, once so pregnant with life and vigor, now lies like a colossal, cold hearth, a vast and empty expanse of mountain and desert. The altars of Zoroaster are deserted; the divine fire has gone from the dreary plateau. Here and there in this desolation Zoroastrianism still lingers, but, except at Yezd, even the eager search of Professor Jackson could discover only a stray straggler or two. In the latter city, however, there is a community of eight thousand. In the author's own words:

"Situated amid a sea of sand which threatens to engulf it, Yezd is a symbolic home for the isolated band of Zoroastrians that still survives the surging waves of Islam that swept over Persia with the Mahomedan conquest twelve hundred years ago. Although exposed to persecution and often in danger from storms of fanaticism, this isolated religious community, encouraged by the buoyant hope characteristic of its faith, has been able to keep the sacred flame of Ormazd alive and to preserve the ancient doctrines and religious rites of its creed. . . . In a way, the Moslem creed was easy of acceptance for Persia, since Mohammed himself had adopted elements from Zoroastrianism to unite with Jewish and Christian tenets in making up his own religion."

Those who refused to take advantage of this easy escape from persecution took refuge in India, where they became the ancestors of the Bombay Parsis, the real defenders to-day of the faith of Zoroaster, or found a remote and none too safe home in Yezd. But even in this citadel of the religion persecution has done its work, and though the ritual prescribed in the Avesta nearly three thousand years ago is still in the main observed, circumstances have compelled certain modifications. In particular, the authority of the priesthood is much diminished, since the unruly have always the option of conforming to the regulations of the Moslems around them. The temptation is considerable, for, although active persecution ceased some years ago, the Gabars, as they are generally called, are still subject to various restrictions and occasionally endangered by outbreaks of Moslem fanaticism.

Nevertheless, Professor Jackson sees a bright future for the Gabars of Yezd. As his reputation had preceded him, he was welcomed with open arms. On one occasion he was escorted to the temple of Atash Bahram, and though he made no attempt to see the flame itself, was permitted to hear from the adjoining room the chants of the priest. "My ear caught at once," he says, "the voices of the white-robed priests who were chanting in the presence of the sacred element a hymn of praise sung by Zoroaster of old. It was a glorification of Verethragna, the Angel of Victory, in the Bahram Yasht, and I felt a thrill as I heard the Avestan verses—*verethraghnam ahuradhatem yazamaide*, 'we worship the Angel of Victory, created by Ahura'—ring out from behind the walled recess where the fire was hidden." A survival of the ancient custom of animal sacrifice to be found in the "Sacrifice to Mithra," is, the author was informed, dying out and the Zoroastrians, both in Persia and in India, believe that the true sacrifice is bloodless, an offering of "good thoughts, good words, good deeds," accompanied by praise and thanksgiving.

Space does not permit of any discussion of Professor Jackson's inspection of the tombs, inscriptions and sculptures of ancient Persia. Yet it is impossible not to make some comment, however brief, upon the remarkable zeal with which he pursued his researches at the cost of great personal fatigue and not a little danger. Thoroughly prepared for his trip by years of work, he was enabled to meet the relics of antiquity as old friends, and his book must be of value to all who are interested in the civilization of ancient Persia and the religion of Zoroaster. The little attention that these subjects receive from American scholars will make the results of his second trip this spring the more valuable.

E. B. M.

The Psychology of Religious Belief,* by James Bissett Pratt. Professor Pratt has written a most interesting and readable book, to which we unhesitatingly commend our readers. His work is of value, because it brings science and religion one appreciable step nearer together, and because he shows that true religion is distinctly mystical in character.

Approaching the subject of religious belief from a psychological standpoint, he divides it into three main categories: belief based upon *authority*; belief based upon *reason*; and belief based upon *feeling*. He shows that the belief of all children and of humanity, when in its primitive condition is based upon authority, and in his development of his theme he traces the religious concept through and out of this stage until we have religion of reason or of the understanding. But this type of religious belief has also proved unsatisfactory. There is not a single system of thought invented by the mind of man which does not break down upon analysis. Although a professor of philosophy himself, he says that the world has never been satisfied and never will be satisfied with any mind-made system of philosophy. "If you tell me that a man has been converted to Christianity, I know in a general way what you mean. If you should tell me he had been converted to Philosophy, would you be saying anything at all?"

In an eloquent paragraph he points out the fading away of religions based upon both authority and reason, and being himself an essentially religious man, he fears for the welfare of the race, unless religion of the Feeling can be made to take the place of the two other dying forms. Of this he thinks there is distinct hope. He believes he sees, what so many other writers also see at the present time, numerous signs of a religious revival; of a quickening of the spiritual life; of increased interest in the Inner Life, of the things of Spirit. But this new interest in religion is purely individualistic in character. It springs from the heart of man, and has little or nothing to do with Ecclesiasticism or Theology. In a word, it is mystical in character. We believe that Professor Pratt's thesis is sound, and while some of his historical work is open to minor criticism, and while he does not seem to understand the deeper sides of mysticism, he has written a most interesting book that advances the scientific investigation of religious phenomena a distinct step forward in the right direction.

C. A. G., JR.

An Abridgement of the Secret Doctrine.† Miss Hillard's abridgement of the *Secret Doctrine* was published too late to permit of an adequate review in this issue of the THEOSOPHICAL QUARTERLY, but in order to give some idea of the character of the work, we quote the editor's preface: "The Editor of this Abridgment has long felt the need of a shorter, a simpler and a less expensive version of the *Secret Doctrine*. The wealth of material that embarrassed the author of the book—or perhaps we should say the transcriber—gave rise to endless digressions wherein the thread of the subject is often lost for whole chapters, while many quotations, comprehensive only to special students, increase the bulk of the volumes, and add to the difficulty of understanding their contents. Many foreign idioms (notably the use of the word *actual* in the sense of present) and frequent misprints make the meaning of the text more obscure, and the many and complicated parentheses add to the labor of the reader. The enormous length of the book makes it so expensive that comparatively few students can afford to buy it, and the most valuable legacy of theosophic information yet given to the world is unavailable to many of those who most need it.

Fifteen years' study of the *Secret Doctrine*, together with the help of many other students, has enabled the Editor to trace the thread of the argument far more clearly than at first, and the remorseless cutting out of what is now obsolete science, and of all controversial matter (while carefully retaining all ethical and spiritual teachings), together with occasional transpositions of sentences and paragraphs, have made the whole text very much simpler. All Sanskrit terms have been put into English, and the triune constitution of man (as body, soul and spirit) adopted wherever possible, instead of the more complicated seven-fold division. There has been nothing added to the text, except a few notes and one or two diagrams, all marked "*Ed.*" and it is hoped that what is transposed and what is altogether omitted will render the book—by reducing its difficulty as well as its cost—more available to the general reader, and to the seeker after truth prove a guide and stimulus to the study of the original work."

*The Macmillan Company, New York. \$1.50.

†May be ordered from the Secretary of T. S. A., 159 Warren Street, Brooklyn. \$2.00. Postage, 16 cents extra.

MAGAZINE LITERATURE.

International Journal of Ethics, Philadelphia. The April issue offers a wide variety of subjects. "The Ethics of the Gospel," by A. C. Pigon, considers the teachings of Jesus, regarding love in a somewhat unusual way; William M. Satter writes upon the Russian Revolution, and "Women and Democracy" are considered in a paper of interest and value by F. Melian Staevele, of London, and the "Elevation of the College Woman's Ideal," by Amy E. Tamer, takes an encouraging view of woman's advance in ethical relations. This number also contains articles upon "The State Absorbing the Function of the Church," and "Student Self-Government in the University of California," the latter deriving much interest from the fact that it is the result of personal observation. The Book reviews are, as usual, interesting and important.

The Annals of Psychical Science, London, maintains its high standard, giving definite accounts of the many activities now known as psychic *per se*, and thus bringing constantly before the public the latest opinions in regard to telepathy, animal magnetism and electricity. In the April issue M. Cæsar de Vesme has an exhaustive article upon "Ordeals," in which he considers Trial by Fire and Water, and the subject of miraculous intervention, so called, in all its bearings. In conclusion, he compares the experience of incombustibility among modern mediums with the results of historic ordeals as apparently of the same general character.

Education. Perhaps the most important article in the March number of this periodical is that upon "The Teachings of English," by Lucy Hages MacQueen, a subject now much before the public. The number also contains papers upon "Plant Physiology" in secondary schools, and "Forensic Training in Colleges."

The Open Court, Chicago, Ill. The May number of the *Open Court* opens with an interesting contribution to higher criticism, by Philip Stafford Moxom, D.D., entitled "Jesus' View of Himself in the Fourth Gospel," and treats of the apparent difference in style and purpose between the Gospel of St. John and the records of the Synoptics. Dr. Carus adds a few words on the Fourth Gospel and related article upon the Messianic hope of the Samaritans, by Jacob, son of Aaron, High Priest of the Samaritans follows.

The Monist, Chicago, Ill., for April, devotes a large proportion of its space to a consideration of Christian Science in its various aspects. Henry White deals with it as Medievalism Redivivus, showing the close analogies of its teachings to those of middle age mysticism; E. T. Brewster writes of the Evolution of Christian Science, and the Editor, of the reason of its strength, altogether a series of timely and enlightening articles upon a subject of much present interest. The Editor also contributes a paper upon Friedrich Nietzsche, and the number also contains articles upon "Plant Breeding," by Hugo de Vries; "Human Choice," by G. Gore; and "A Few Historical Data of the Modern Science of Languages." The criticisms and discussions are of the usual interest.

Of strictly Theosophical Periodicals we have to acknowledge:

Theosophisches Leben, Paul Raatz, Berlin, which forwards with its magazine notice of the Theosophical Convention which will take place in May, unfortunately after we go to press, and also a catalogue of forthcoming publications, showing increasing interest in Theosophy and its activities. In the April issue we have articles by Charles Johnston, Jasper Niemand, and one by Paul Raatz upon Karma and The Self. Sandor Weiss writes upon Toleration, and Leo Schoch upon Free Will.

Theosophischer Wegweiser, for March, has as its opening article extracts from Herman Rudolph's lecture upon the "Suffering and Death of Christ," which gives in bold, plain and simple manner the mystic view of Christ within the heart. Fr. Marius under the form of an allegory sets forth "The Great Secret," and the first instalment of a series of questions and answers, based upon Franz Hartman's "White and Black Magic," adds great interest to this issue.

Neue Metaphysische Rundschau, Berlin, devotes considerable space to a consideration of the so-called Black Obelisk, of which plates have recently been published by Dr. I. Lans Liebenfels, who thinks that in the curious animal forms portrayed in it he has found the "missing link" of Darwin, with proof that far from owning his being to animal descent man is of spiritual origin. This article will doubtless arouse discussion at a time when interest in Hæckel's views is so pronounced. The number contains also an interesting Psychological study, by Dr. Franz Hartman, and a critic of Harnach's Theology.

The Herald of the Cross, Paynton, England, calls for our special notice for its high teachings and full interpretation of hidden truths.

QUESTIONS OF ALEXIS ANSWERS

QUESTION 73.—*What is the best way of really helping others?*

This is one of those indefinite questions which would take two volumes to answer. The first to explain the question, the other to cover the details which might readily be exposed by any such attempt. Broadly speaking, however, we may venture to submit that if the "others" in question are starving on the physical plane the help they really need at the moment is that of the common, ordinary kind comprised in food, clothing, warmth, shelter, medical attendance, etc., and I regard as sophistical and far fetched the treatment that would ignore these factors upon the ground that the body and its concomitants are transitory or impermanent. We are here for a purpose; are provided with a physical nature for use on this plane and that physique should be fed, clothed and nurtured with due and appropriate care. If our brother is lacking in means necessary to this end we should endeavor to share our supply with him in a discreet manner.

The same is true as to his lower or psychical nature which should be taught and trained to discriminate between psychical foods and psychical poisons; to feed upon the former and eschew the latter. In this effort to be helpful a modicum of precept and a large amount of example make up best in a prescription.

The real thing, however, is found in the case of one whose higher nature is awakening; wherein the soul is beginning to arouse itself and demand its dominion. This is likely to be a period of great stress and racking trial. Ill health, depression of spirits, conflicting views, incongruous judgments, misdirected effort, disappointing results, are among the various conditions, some or all of which seem to accompany the new birth.

The help herein required is of the most subtle and refined character. Physical supplies obviously have no application to the case. Argument avails little. It is here that we perceive most convincingly the value of the so-called saintly qualities—patience, charity, tolerance, endurance of rebuff or reproach, the watchfulness that is instant of attention, yet wary of offense—in a word, shorn of all its coarseness, Love; as turns the mother tortured in her childpains to the strong yet gentle nurse, so clings the weary heart to him who thus can minister.

ALEXIS.

ANSWER.—The first thing we have to look into is: What is the matter? Why should we need help, or need to help?

To understand this, we have to turn back to the time of the early morning when the great evolution of human life was started. The monads who were ready for evolution got an order from the gods "to commence to create."

One part of the monads obey, the other part refuse the order and commence to work in their own way; and it is this part we will try to follow, because it is they who need help.

Time passed on, and the will of the rebels was growing stronger and stronger, the personality of each one was the only ruler he would obey. The will of the gods and the laws of the Universe were more and more forgotten.

Larger and larger were their mistakes against the divine laws, harder and harder came the Karmic effect; and when the personality was no longer able to stand the press of Karma, came despair and fear in their hearts, and a cry for help rose to their lips.

The order of the gods was given in the early morning of time, and the same order is still given to the same souls, go and fulfill that order and the struggle shall end.

The fight we also have to make is against our personality—the little idle god of our lower world, who likes to rest and dream, and the more of rest we give him

the more he takes and the more he dreams, until he feels sick and lost, unable to help himself, unable to help others.

Every situation on the path, however bad and however complicated it may be, has always a solution in obedience; find this and we find the help.

Only they who make opposition are suffering and need help.

The daily duty our lives brings us to fulfill is the voice we have to follow; it is the fresh breath of our lost divine laws which is pushing us forward, homeward.

The duty is twofold and we have to pay our tax to both sides, to the emperor and to the gods. The tax to the emperor is repeated to us every day and presses us until it is paid. The tax to the gods presses us just as hard, but it is harder to grasp, and we neglect to pay it. We neglect our natural way of life and we suffer.

It is this duty we have to teach: "Commence to create."

To create is to make and to give. To help—is to give. To love—is to give. To live—is to give. Only from the fruit that is produced by our tree of life can we find what help we can give. A dry branch without fruit, without originality, can never help.

He who is able to find the way and travel it is the real helper of others, because he gives from his whole system help and peace to the whole creation. He gives himself for a sample, and that is the least we can do.

"Go ahead and let the followers look for footprints," said the old Farao.

B. E.

ANSWER.—Shankaracharya has a quaint aphorism: "I can ask you to dinner, but you must eat for yourself!" So we can only help people to help themselves. Individuality, individual freedom is sacred, and must never be invaded, for otherwise we shall have, at best, a race of lopsided archangels. We can help people to recognize their own divine powers, and that is the only help they either need or can receive. Our help must come to them through their own individuality, through the spirit in themselves. It may lawfully so come, since the Spirit is one, indivisible.

C. J.

ANSWER.—What is the best way of really helping others? To help another in the best and only real sense is to show him the possibilities of his own being, and this is best done by endeavoring to live in the highest possibilities of our own nature, by having faith in the essential divinity of things, and by expressing that faith always, not in words only, but in life.

Example is the best help a man can give to his fellows. It was the method (if such a term may be used) of Buddha, Jesus, Lao-tze and all the great teachers of mankind. What they believed, they were; and the very fact of their existence has helped and still helps mankind. When we live in our best and highest, we attract, by sympathy, the best and highest in others. No rules of help are necessary (history is full of the disastrous consequences following the enforcement of another's standard of right and wrong); but if the human heart be given up as a vehicle for the expression of the Divine will, help cannot fail to radiate from it. It is a blessed truth that man in striving upward cannot walk alone, but draws his fellows with him.

NORA KENNEDY.

ANSWER.—The true way to help others seems to me to be in certain fundamental principles of thought and conduct.

(1) Let us forget ourselves, and above all, our preconceived notions about others.

(2) Let us study attentively, intelligently, and sympathetically the real needs of those we seek to aid.

(3) Having discovered these, as we always can if we conduct our search in this manner, let us then determine to awaken these others to a sense of those needs, and inspire them with the understanding of them, which we ourselves have acquired, remembering that what we wish to do is not to give of our Light to another, *but to illumine his own*. We are not to serve as props for others to lean upon, but we must point out and make clear the path they themselves should tread. We should be the ladders by which others climb, the scaffolding by which others build; but we may not lose sight for one moment of the fact, our vanity would delude us into ignoring, that the important matters are that our brothers should climb; that the building should be erected. Only as we look always towards our brothers, and always away from ourselves, does this become possible: "The power which the disciple shall covet is that which shall make him appear as nothing." Few helpers are willing to occupy this humble place, and thus often half their labor is fruitless in any true sense, or even distinctly harmful, because of the taint of a personal grasp-

ing for power, for influence or for appreciation. If we believe that the Light of the World lies hidden in every human breast, our work is plainly to discover and make clear that Light, that the whole world, now in so much darkness, may be illumined by it. Finally we must remember that the power to see, the power to hear, the power to understand, and the power to speak, being divine powers, can only be acquired by self-conquest. So that we must live ourselves the life we would show to others; be those things to which we would inspire them. Then we can cause the blind to see, the deaf to hear, the lame to walk, and cast out devils, even raise the dead to life. We help others, therefore, each time we resist a temptation or conquer an evil inclination, the level of humanity is raised just so much; it will be just that much easier for anyone coming after us to do the same; it will give us the power directly to aid another to overcome in like manner. We shall realize as we pursue this course, how closely we are bound together, that where we faltered, others falter also; where we conquered, they, too, can achieve victory. From this will grow a sense of what is meant by a "united spirit of life."

Any method of assistance planned on these lines cannot fail, I believe, in effectiveness. Temperament, circumstances, opportunities, must determine such details. But once the underlying principles of procedure are clear and are courageously and vigorously attempted, success is assured, since we are working in accordance with Divine Law, and have all the powers and might of that Law behind us.

CAVÉ.

QUESTION 74.—*Is it true that all things are absolutely for the best?*

ANSWER.—Certainly; otherwise they would be different. I cannot understand the mind that asks such a question. It is fundamentally illogical. If we believe that the universe is a mechanical contrivance, formed out of dust in accordance with a lot of laws, some of which we understand something about and most of which we do not even pretend to know, we must still believe that things as they are are for the best, and the best they can be, for are they not in accordance with the laws of the universe? How much more must we think so, therefore, if we believe that the universe is the manifestation of Divinity, the expression of God's will. And the more Deistic we are by belief, the closer and more personal is our conception of God, the firmer must we hold to this belief in the eternal excellence of things as they are. To believe in any otherwise would be to stultify ourselves and to limit our conception of God.

One of the great Teachers of Humanity told us that the very hairs of our head were numbered, and that our Father in Heaven knew the separate blades of grass. He also told us that this same Father which was in Heaven knew our wants and needs and would provide us with what it was good for us to have. How, then, can we doubt that all things are absolutely for the best?

The crux of the matter is this. From our personal material point of view, in other words, from the usual point of view, is everything for the best? To this the materialist has a different answer from the religious man. The materialist says, "By no means. The world is obviously full of trouble and pain and suffering, and if all things were for the best, these defects in our system would be eliminated." A by no means uncommon view. A view, too, which is actually held by many whose religious opinions are directly contrary to it. The religious man, however, says, "Of course, but it is not easy for us to see it. We must put away the worldly point of view and look at the eternal verities. If we do this, then there is no doubt as to our answer. If the world was designed to give a man a field for his seventy years of life, then it is full of defects. From this aspect we can even understand the strictures of the atheist. But the world was not designed for any such temporary and evanescent object. We are here, not to enjoy ourselves, but to learn how to reach full self-conscious union with Divinity. And God, to bring about this end, may be depended upon to arrange circumstances down to the minutest detail to bring this about in the easiest and quickest manner. Hence all things must be absolutely for the best, and it does not take very much faith nor very much experience on the journey towards this reunion for us to be able to appreciate this, even when undergoing the greatest torments to which our poor human nature can be put.

G. HIJO.

ANSWER.—Can any man believe in the immanence of God and doubt that everything is for the best? Or can he believe in Divine Law and doubt it? Let us realize our personal limitations somewhat better, and what these imply of blindness, igno-

rance, and, above all, lack of perspective. For are we not like the man in the story, who, holding his hand in front of his eyes, thought that the sun had disappeared? If he could see the entire plan of the universe as God must see it, he should be able to understand. But how tiny a portion have we even cognizance of, and of that portion how slight our knowledge! Little by little, slowly and painfully, we are learning, however. Let us have faith and patience, then, that what is obscure will in time be made plain, and trust in the Love, and Order, and Wisdom that, unseen (but not unfelt), directs us all. How could I trust an immortal soul through all Eternity to a Wisdom I, as I am, could comprehend! Therefore, I, being what I am, am thankful that I do not comprehend, but I look forward and *strive* forward to the day when I shall.

CAVE.

ANSWER.—In the long run, yes; though in the wider sense there is no "best" or "worst"—all things simply *are*, and the attempt to class some as good and others as bad implies that we are limiting our range of vision to standards adapted to the plane of the lower nature only, and to the affairs of our mundane existence.

Upon the assumption that the Universe exists for the benefit of the Soul, it is hard to see how any of the happenings in the universe can be other than finally beneficial to the permanent entity, however inconvenient some of these might appear to the lower self. Then, too, we are apt to approach this question merely from the viewpoint of mankind, forgetting that it is yet to be shown that man is the ultimate factor to be considered. Mankind may be and probably is but a feeder to some higher kind of being.

ALEXIS.

ANSWER.—I sincerely hope the editor of the *QUARTERLY* has put his question to someone whose views on the subject are more firmly established than mine.

When I look at the dark side of earth-life and see one portion of humanity struggling to keep want from the door, failing, for the most part, and falling into misery and degradation; when I know that little innocent children are dying hourly for lack of a few pennies worth of nourishment, while another portion of humanity is spending its time devising ways and means of squandering its ill-gotten wealth, I feel that there is something rotten in the State of Denmark and that all things are not absolutely for the best. Then here are hints of more profound things: that we are, through somebody's fault, thousands of years behind in our evolution; that the great Kumaras refused to create when bidden, thereby precipitating a curse. And are we not called the "Sorrowful Star?" Looking at this side of the picture, I am disturbed, grieved, full of regret, even fear, so I turn me, for relief, to where another nature revels in bounteous harvest fields; to the woods full of the song of birds; to peaceful homes, where happy children play and good men and women are. Here the heaviness falls from the heart and the mist clears from the eyes, and I am able to discern somewhat of the meaning of the "pairs of opposites." I see that there could not be high noon without its midnight counterpart; no cheering blossom of summer that has not lain earth-entombed through the winter; no spiritual outpouring from the gods without awakening the corresponding force of darkness; and I begin to wonder if, after all, a "Sorrowful Star" is not more desirable than a colorless, insipid earth. Also the winding in and out of the spiral through the dark and light spaces takes on a meaning; nothing less than the gaining of knowledge and strength—the building of the individual, whether or not it is true that all things are absolutely for the best, he possesses greatest measure of calmness and strength who sees Ishvara everywhere equally dwelling.

J. C. M.

T·S·ACTIVITIES

THIRTEENTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY IN AMERICA.

THE thirteenth annual Convention of the Theosophical Society in America was held on April 27, 1907, at the Brevoort Hotel, New York City, in pursuance of the following call.

February 13, 1907.

FELLOW MEMBER:

The Convention of the Theosophical Society in America will be held this year at the Brevoort Hotel, Fifth Avenue and Eighth Street, New York, on Saturday, April 27th, at 10.30 A. M.

Since the last Convention, we have added to our ranks a large number of members in England; the "Theosophical Society in Germany" has appointed a committee to take steps toward amalgamation with our Society, and the work of this committee is already far advanced; and we have also members in Canada and South America.

It is evident that we have entered on a new and very promising epoch in the life of our Society, which once more possesses an international character.

It is, therefore, anomalous to call the Society "The Theosophical Society in America."

In view of these facts, the following Resolution, which has been approved by a majority of the Executive Committee, will be offered at the forthcoming Convention:

Be it resolved that, in Article I, Sec. I, of the Constitution, the words "*in America*," after "The Theosophical Society," be dropped from the name of the Society.

Fraternally yours,

(Signed)

ADA GREGG, *Secretary T. S. in A.*

MORNING SESSION.

The Chairman of the Executive Committee, Mr. Charles Johnston, acted as Temporary Chairman, called the Convention to order at 11 A. M., and welcomed the delegates, saying:

ADDRESS OF WELCOME.

"Fellow-members, it is always a pleasure to come together for our annual Conventions, and this year I feel that we have quite exceptional cause for happiness and thankfulness. Many things are happening to make this so.

"To begin with, we have a new wave of energy within the Society, with the enlistment of new members, the formation of new Branches, and, most important, the much more complete extension of our organization to other lands. Since we met in Convention a year ago, a large number of members have been added to our ranks in England, and a considerable number have more recently joined us in Germany. In these two countries we have now vigorous and harmonious Branches, and we can see that a complete international status, the natural one for a society designed to bring together those of differing nations, has once more been resumed. In this we have great cause for thankfulness and for hope.

"The Society has grown here in America also. And this is in a considerable measure due to the condition of things restored by the last Convention, a condition under which the Society is once more, what it was for many years, "a federation of autonomous Branches." Within the Branch each individual member is wholly independent, and has the fullest liberty to hold and profess any belief or unbelief. The

Branch is made up of individuals, enjoying the fullest religious liberty. In the same way, the Society is made up of Branches, each one enjoying the fullest local autonomy in organization and work alike; provided only that the individual Branch member shall show to all others the toleration he expects for himself; and that the Branch shall adhere to the principles expressed in the Constitution: the principles of brotherly love and tolerance for all differences of opinion and belief.

"Certain members were apprehensive, a year ago, that the representation of Branches at the Convention might disfranchise members who did not then belong to Branches. It was pointed out, in reply to this, that all members were in a position to become Branch members, whether local or corresponding, so that every member who wished could thus secure voting power. And during the year since the last Convention every member not in a Branch has been invited to join a Branch, and a great many have complied. This invitation involved an immense amount of writing, of a very laborious kind. The burden of this work was willingly undertaken and cheerfully and effectively performed by two of our Louisville members, Mr. F. H. Sharp and Mr. J. G. Sewell, to whom the Society is indebted for most effectual aid. As a result, two new Branches have already been chartered, and two or three more will, in all likelihood, be chartered in the next few weeks. Our new Branches in America are in Boston and Detroit, and we hope that both will bring valuable contributions to our common life.

"The stress thus laid on Branch life was the result of a conviction that, as universal brotherhood is our basic principle, so Branch life is the field where that principle can best be brought into operation; the mutual tolerance, the cordial co-operation, the adherence to the open platform, the mutual help and brotherly love which are the heart of Branch life being, in fact, the first-fruits of universal brotherhood. But this stress on Branch life, and the representation of Branches at our Conventions, has had another result, which was not foreseen, and is, therefore, all the more reassuring. In the days of individual voting it was always extremely difficult to get a wide expression of opinion from our members. Only a small percentage ever voted or sent proxies to be cast for them. At the present Convention, however, we are much more largely represented: about twice as many members will cast votes this year as a result of Branch representation and voting. This, as I said, was not anticipated, and it is a strong additional argument in favor of representation by Branches.

"There is another matter, which has caused me personally, as it has caused others, great happiness. This is the coming of young members and young students to our movement. During the last dozen years we attracted almost no young people. The stress of weather kept them away. But now, it would seem, the spring-time is returning, and with it we have the joy of seeing young people once more drawn toward our work, and impelled to join with us in carrying it on. For us, who are growing old in harness, who have been working for twenty years and more for Theosophy and Theosophical principles, this accession of new recruits brings joy and reassurance. In the nature of things, we shall not go on forever; and it is fine and encouraging to see young people joining us, who will, in due time, take our places in the ranks.

"Cheered and encouraged, therefore, by these happy auguries concerning past, present and future alike, it is with special thankfulness and happiness that I declare this Convention open."

TEMPORARY ORGANIZATION.

Upon motion, Mr. A. B. Russ, of Washington, was elected Temporary Secretary of the Convention.

Upon motion, the Chair appointed a Committee on Credentials, consisting of Mrs. Ada Gregg, of Brooklyn (the retiring Secretary); Mr. H. B. Mitchell, of New York (the retiring Treasurer); Mr. H. Garst, of Dayton.

Upon motion, an adjournment was taken to enable this Committee to examine the proxies and credentials submitted.

PERMANENT ORGANIZATION.

On reconvening, Mrs. Ada Gregg, as Chairman, submitted the

REPORT OF THE COMMITTEE ON CREDENTIALS.

<i>Branch Roll</i>	<i>Place</i>	<i>Votes</i>	<i>Delegates or Proxies</i>
<i>Aurora</i>	Oakland, Cal.	3	—
<i>Baltimore</i>	Baltimore, Md.	1	Mrs. Gregg
<i>Blavatsky</i>	Seattle, Wash.	2	Mr. Griscom
<i>Blavatsky</i>	Washington, D. C.	5	Mr. Russ

<i>Branch Roll</i>	<i>Place</i>	<i>Votes</i>	<i>Delegates or Proxies</i>
<i>Boston</i>	Boston, Mass.	1	Mrs. Gregg
<i>British National</i>	Great Britain	15	Mr. Griscom
<i>Cincinnati</i>	Cincinnati, Ohio	7	{Mr. Hohnstedt {Miss Hohnstedt
<i>Dayton</i>	Dayton, Ohio	7	Mr. Garst
<i>Detroit</i>	Detroit, Mich.	1	Mr. Johnston
<i>Fort Wayne</i>	Fort Wayne, Ind.	2	Mrs. Gregg
<i>German National</i>	Germany	5	{Mr. Johnston {Mrs. Johnston
<i>Indianapolis</i>	Indianapolis, Ind.	6	Mr. Davis
<i>Los Angelinos</i>	Los Angeles, Cal.	4	Mr. Mitchell
<i>Middletown</i>	Middletown, Ohio	2	Mrs. Gordon
<i>New York</i>	New York, N. Y.	5	{Mrs. Armstrong {Mr. Griscom {Miss Hascall {Miss Hillard {Mr. Mitchell
<i>Queen City</i>	Seattle, Wash.	2	Mr. Mitchell
<i>San Pedro</i>	San Pedro, Cal.	4	Mr. Johnston
<i>Toronto</i>	Toronto, Canada	2	Mr. Smythe
<i>Virya</i>	Denver, Col.	2	Mr. Johnston

Number of Branches in the Society, 19; number of Branches represented by delegates or proxies, 18; number of votes represented, 73; number of members represented, 232.

Upon motion, the Report was accepted, the Committee discharged with thanks.

Upon motion, the President of the local Branch, Mr. H. B. Mitchell, was unanimously elected Permanent Chairman of the Convention, Mr. Johnston resigning the chair to him.

Upon motion, Mr. A. B. Russ was unanimously elected Permanent Secretary to the Convention.

Upon motion, the Chair appointed as a Committee on Resolutions: Mr. Charles Johnston, Miss M. D. Hohnstedt and Miss K. Hillard; and, as a Committee on Nominations: Mr. H. E. Davis, Mr. Griscom and Mr. H. Hohnstedt.

REPORTS OF OFFICERS.

The Chairman pointed out that Mr. Johnston's address of welcome had been, in effect, a report from the Chairman of the Executive Committee. He therefore called upon Mrs. Gregg to present the Report of the Secretary.

REPORT OF THE SECRETARY T. S. A.

The work of the Secretary's office comprises:

- (1) The recording of new members and Branches.
- (2) The keeping of the membership and mailing lists of the Society.
- (3) Correspondence with members, inquirers, and those of allied interest.
- (4) The distribution and placing of the THEOSOPHICAL QUARTERLY.
- (5) The purchase, distribution and sale of books, pamphlets, etc., and the management of the library.

NEW MEMBERS AND BRANCHES.

During the current year four new Branches have been chartered, viz.:

- | | |
|---------------------|------------------------------|
| The Detroit Branch, | The British National Branch, |
| The Boston Branch, | The German National Branch. |

Ninety-five new members have been admitted, 35 being from America, 45 from England and 15 from Germany. This gain in membership is very satisfactory, and the admission of the two National Branches from Great Britain and Germany tend to emphasize the international character of the Society, and, it is believed, inaugurates a large and very desirable growth.

MEMBERSHIP AND MAILING LIST.

The attention of members is again called to the need of notifying the Secretary of any change of address. Owing to carelessness in these matters letters are frequently returned by the Post Office marked "uncalled for" or "unknown," and when this happens the Secretary can only set the member's card aside until the cor-

rect address is received. As it is, the majority of changes of address are reported by the Post Office rather than by the member. This, of necessity, prevents sending the THEOSOPHICAL QUARTERLY and other of the Society's papers. The prolonged silence of any member, together with the continued non-payment of dues, and disregard of letters sent, may be taken as equivalent to resignation, in removing the name from membership.

CORRESPONDENCE.

The number of letters sent by the Secretary has been steadily increasing for some years and now compels such systematizing as is possible, through standard forms and circular letters.

There is a need for more and better elementary literature descriptive of the Theosophical Society. The Secretary also respectfully recommends the reprinting of such pamphlets as "What is Theosophy."

THE THEOSOPHICAL QUARTERLY.

The appreciative letters that have been received, regarding this magazine, have reflected an opinion which has also been shown both in the steadily increasing circulation and sale, and in the use made of it in individual and Branch work. The Secretary is in the habit of sending a sample copy and letter regarding it to each new inquirer or purchaser of Theosophical literature. Both new members and new subscribers have been received in this way.

THE SALE OF BOOKS.

The sale of books dealing with Theosophical topics is steady and reliable, and the use of the circulating library, particularly for books now out of print, justifies the Secretary in again calling the members attention to the value of this work and requesting that any duplicates or unwanted Theosophical books and magazines be forwarded to this office. In this connection I desire to acknowledge a donation of eight volumes of *The Path* from Mrs. Mary L. Sutton.

A WORD PERSONAL.

I wish to thank the Branches, and all my fellow-members, that I have been in correspondence with, for their patience, confidence and responsiveness.

I also wish gratefully to acknowledge the help I have received from my brother officers, who have always so promptly responded to my call for advice when I did not care to trust to my own knowledge or judgment; for this help and their confidence and support thus so freely given, I most heartily thank them.

Respectfully submitted,

(Signed) ADA GREGG,
Secretary T. S. A.

Upon motion, unanimously carried, Mrs. Gregg was thanked for her devoted work in the Secretary's office and the Secretary's report was accepted.

The report of the Treasurer, being next in order, Mr. Mitchell resigned the chair to Mr. Russ, and presented the Treasurer's Report.

REPORT OF THE TREASURER T. S. A.

April 23, 1906—April 26, 1907.

RECEIPTS.		DISBURSEMENTS.	
Dues	\$653.75	Convention Expenses, 1906.....	\$20.00
Donations	420.80	Secretary's Office	325.07
THEOSOPHICAL QUARTERLY	343.05	Treasurer's Office	38.75
	<u>\$1,417.60</u>	THEOSOPHICAL QUARTERLY	1,151.10
			<u>\$1,534.92</u>
Balance from last year.....	399.45	Balance on hand.....	282.13
	<u>\$1,817.05</u>		<u>\$1,817.05</u>

Present assets, cash \$282.13
Liabilities, April Issue THEOSOPHICAL QUARTERLY.... 255.25

Apparent Surplus, April 26, 1907..... \$26.88

April 27, 1907.

[SIGNED] H. B. MITCHELL,
Treasurer T. S. A.

In commenting upon this report, Mr. Mitchell said that it was another instance of what the Society's entire financial history had illustrated. There was always just enough money to meet the immediate need, whatever that need might be, but never any to spare; never anything beyond the present necessities. Sometimes, too frequently, indeed, he had had to remind forgetful members and call for further support. But this call had always met with generous and sufficient response and he believed so long as the Society's work was needed in the world this support would not fail.

Upon motion, the Treasurer's Report was accepted with thanks, and Mr. Mitchell resumed the chair.

LETTERS OF GREETING.

The Chair then called for the Letters of Greeting sent the Convention. These were read by one or another of the members present and were received with the warmest welcome, in each case being followed by a motion instructing the Secretary to thank the sender and express the appreciation of the Convention for their fraternal greetings and good will.

THE THEOSOPHICAL SOCIETY IN GERMANY.

To the Members of the Theosophical Society in America.

Greeting:—It gives me great pleasure to send all our brothers and sisters in Convention assembled the heartiest greetings and best wishes for successful work. The present Convention marks an important step in the history and evolution of the Theosophical Society. In all probability the Society as an organization will resume its international character, after passing through a period, since the death of W. Q. J., in which each country was individually active.

Several years ago Dr. Hartmann wrote in his *Lotusblüten* that H. P. B. once said she would return in 1906. This remark, if taken literally, would be meaningless for us, as no one of us believes that H. P. B. has ever left us. On the contrary, we feel quite sure that she has worked and still works on an inner plane for the Theosophical movement. But for those who believe that H. P. B. has really left us and who mourn her loss, the events now taking place in the Theosophical Society must be regarded as very momentous. Observing that the Theosophical Society is gradually returning to its original basis; that a movement is afoot for uniting the Societies of all lands into one Society, and that New York, the same city in which H. P. B. founded the Society in 1875, is to be the headquarters of the International Society, then one might easily believe that H. P. B. had really come back; and in the unification of all Theosophical Societies (a movement which is not the result of organized effort but simply of inner harmony) one might recognize the return and manifestation of the great soul and spirit of H. P. B.

The evolution of the Theosophical Society up to the present time permits us to look forward with joy and faith, not only to a future pervaded with the spirit of H. P. B., but also to the period when the spirit of her teachers, the Masters, can be directly manifested through the Theosophical Society, the channel which they themselves brought into existence. We are all well aware that only the devotion and activity of the members can hasten the coming of this period in which the Inner and Innermost will be externally revealed.

May the present Convention become a milestone on the way to a realization of the chief aim of the Theosophical Society, of Universal Brotherhood. This is the sincere wish of the members of the "Theosophical Society in Germany."

Fraternally yours,

[SIGNED] PAUL RAATZ.

BERLIN BRANCH.

BERLIN, SW., April 12, 1907.

To the Members of the Theosophical Society in America, in Convention Assembled.
Dear Comrades:—On behalf of the members of the Theosophical Society, Berlin Branch, I send you the heartiest greeting to your Convention.

As never before, our hearts and eyes are turned this year towards America and your Convention; as never before we feel ourselves at one with our American brothers and sisters, and are taking, mentally, an active part in the deliberations which will take place.

We are well conscious that the true Theosophical movement has its centre in your Society; for several years we have received a very great deal of advice and inspiration for our work from your Society.

We shall, therefore, be with you in heart and mind at your Convention, wishing

that the work done by you on this occasion may bring much help to the world at large, and that much enthusiasm for good work may flow over to all the Theosophical Societies allied with yours.

Very fraternally yours,

[SIGNED] LEO SCHOCH,
Secretary T. S., Berlin Branch.

WEST BERLIN BRANCH.

SCHONEBERG, March 29, 1907.

To the Secretary of the Theosophical Society in America.

Dear Mrs. Gregg:—The Theosophical Society, West Berlin Branch, sends to the forthcoming Convention sympathy and hearty greetings.

May the sense of unity be more perfected, and good, useful steps taken in the cyclic evolution forwards and upwards.

We welcome especially the proposed resolution for making the Theosophical Society international in character, in order to facilitate the amalgamation of other Theosophical centres with it.

Fraternally yours,

[SIGNED] W. BOLDT,
President T. S., West Berlin Branch.

NORTH BERLIN BRANCH.

BERLIN N. 58, April 7, 1907.

To the Members of the Theosophical Society in America, in Convention Assembled.

Greeting:—Our thoughts, abounding with hope and faith, are dwelling with you and your work, and we send you the best wishes for a successful disposition of all propositions and resolutions which await your consideration.

We feel clearly that your Conventions are a necessity for enlivening and invigorating the great international Theosophical movement in the world. We are firmly convinced that the spirit of true harmony will pervade and consecrate your meetings, and thus crown your work with wisdom and enlightenment for the benefit and progress of the great Theosophical Society and the entire human family.

In this spirit the heartiest sentiments are sent to all who take part in the Convention from the members of Theosophical Society, North Berlin Branch.

[SIGNED] ERNST JOHN,
President.

FLENSBURG BRANCH.

FLENSBURG, GERMANY, April 14, 1907.

Dear Friends:—We send most sincere and cordial brotherly greetings to your Convention of the present year. May the blessing of the Masters rest on your activity, and give you the strength and endurance which are essential to the realization of our common ideals. Since we, like many of your friends and well-wishers, are not fated to be with you in person on this great day, we must limit ourselves to supporting your work in thought, and this we do with hearty sympathy and brotherly love. May these proofs of unity and spiritual harmony not fail of their helpful and beneficial effect, and may they bear testimony that, even in remote North Germany, hearts beat warmly for you and for the great work of human brotherhood.

[Signed by E. Buhman and six other members of the T. S. in Flensburg.]

THE THEOSOPHICAL SOCIETY IN NORWAY.

HARSTAD, NORWAY, March 10, 1907.

To the Theosophical Society in America, in Convention Assembled.

Fellow Members:—The Convention has to vote over a question of seemingly little importance, viz.: the future name of the T. S. in America. To me this question seems, however, a very significant one; in fact, the most significant you will have to discuss at the Convention.

If the resolution about the name is carried, it means to me the dawn of a new era in the history of the Theosophical Society.

Has, then, the time come to see our dearest ideal—UNITY—re-established? Have the trials of years gone by finally developed that right understanding of principles, of universal brotherly love—that solidarity in the ranks of allied national Theosophical Societies; that unity of heart which is the desirable rock-foundation for a reconstruction of one Universal Theosophical Society?

I hope so.

I heartily wish so!

The Convention has to take a standpoint, as it were, to these questions when voting over the offered resolution about the name of the Theosophical Society in America. If the answer is affirmative, may it come true.

A greeting from your co-workers in Norway.

[SIGNED] T. H. KNOFF.

THE THEOSOPHICAL SOCIETY IN SWEDEN.

STOCKHOLM, April 12, 1907.

To the Members of the Theosophical Society in America, in Convention Assembled:

The Theosophical Society in Sweden sends you the heartiest greetings and good wishes.

As matters stand at present it is not very likely that our Society, whose meeting is held on May 20th, will resolve upon a unification with the T. S. in A. We must bide our time.

Fraternally yours,

[SIGNED] W. HARNQUIST.

GREETINGS FROM THE BRANCHES.

After the Letters of Greeting from foreign allied Societies, a letter was read from the Secretary of the British National Branch of the T. S. A.

THE THEOSOPHICAL SOCIETY—BRITISH NATIONAL BRANCH.

115 Ethel Street, NEW BENWELL, NEWCASTLE-ON-TYNE,

April 19, 1907.

Dear Mr. Griscom:—As you represent the members of the British National Branch at the Annual Convention of the T. S. in A. this year, will you please convey to those assembled in Convention our very cordial good wishes and fraternal regards. We trust that this year's Convention, the first at which we have been privileged to be represented, will be in every way a successful one; and we also hope that the already very tangible bond which lies between us will find increased strength as a result of your deliberations.

As a Branch we are making good progress; our membership is steadily increasing, and the scope of our activities gradually widening. We hope to hold our first Convention at an early date, which, it is thought, will do much to enable us to complete all details of our organization.

The London Lodge, as has already been notified to you, meets bi-weekly at 46 Brook Street, W., and obtains good attendances.

In connection with the Newcastle-on-Tyne Lodge, weekly meetings are held, at which very good attendances are secured. No syllabus has been issued for our meetings, each week's meeting advertising the next. We have devoted most of our meetings to the study of the Unity of religions, taking for consideration the teachings of Christ as recorded in the Gospel of Matthew, and many valuable and helpful articles from the *QUARTERLY*. We are also starting a study class, to meet weekly for the special study of the Theosophical Philosophy, and have already over a dozen applicants for membership therein.

Our members at South Shields continue to have very good weekly meetings, alternate weeks being given to the consideration of some paper or other written by a member, other meetings being devoted to the study of the *Key to Theosophy* and the *Bhagavad Gita*. Very good attendances are reported and some of our new members are connected with this Lodge.

Also at Consett our members still continue to hold weekly meetings, which are devoted to the consideration of papers written by members. Consett, also, is responsible for some of our new members.

I must not omit to mention the new centre which has been opened at Sunderland, which is only a few miles from Newcastle-on-Tyne. Splendid attendances have been obtained at these meetings, of earnest and, in some cases, enthusiastic enquirers. The course adopted at Newcastle-on-Tyne is also being followed at the Sunderland meetings, namely: bi-weekly meetings devoted to the consideration and study of the Unity of Religions, with especial reference to the teachings of Christ and of Buddha; the other meetings being devoted to papers on various subjects written by members. Here, also, a weekly study class is held, with very good attendances.

With very kind regards, believe me,

Sincerely yours,

[Signed] EDWARD H. WOOF,

Secretary pro. tem. British National Branch.

THE THEOSOPHICAL SOCIETY IN SOUTH AMERICA.

CARACAS, March 21, 1907.

Dear Mrs. Gregg:—I have read with great pleasure your notification that the Theosophical Society may drop the words *in America* from its title, in recognition of the international character which it has attained. May the union of the Theosophical Society in Germany with our Society be fruitful in benefits for the brotherhood of mankind.

Fraternally yours,

[SIGNED] J. DOMINGUEZ ACOSTA.

Miss Hohnstedt next read the greeting sent the Convention by the Cincinnati Branch.

THE CINCINNATI BRANCH.

To the Theosophical Society in America, in Convention Assembled.

Greetings:—The Cincinnati Branch are happy to report a prosperous year. While our active membership in good standing is only twenty-three, yet we have a large number of active well wishers who are with us in spirit and take part in our meetings.

We meet each Tuesday evening in the Lecture Room of the Vine Street Congregational Church. Our public meetings have been well attended, averaging at least sixty at each meeting. In addition to our public meeting, a study class meets once each week. This year we have been studying the *Secret Doctrine*. We believe there has been more interest manifested in Theosophy this year in Cincinnati than ever before in the city's history.

In regard to the proposed change of name. This Branch voted unanimously in favor of the change from "Theosophical Society in America" to "Theosophical Society."

We believe that the friends of Theosophy everywhere should be encouraged over the outlook. The time seems to be at hand when people generally are beginning to take an active interest in this philosophy.

In selecting a place of meeting for your next Convention we wish to urge the claims of Cincinnati. It's central location and ease of access stamp it as a desirable place in all respects. We can only assure you that we would all like to be with you in Convention, but as that cannot be, accept our good wishes.

[SIGNED] MRS. A. OUTCALT,

E. A. ALLEN.

Committee.

This was followed by greetings from the other delegates and proxies, on behalf of the Branches they represented, to each of which the Convention moved an expression of its appreciation and gratitude. When all had been heard from, upon motion made and seconded, the Convention adjourned until 3 P. M.

AFTERNOON SESSION

On reconvening, the Chair called for the

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Mr. Johnston, as Chairman of this Committee, reported that they had had to consider but one resolution—that of which notice had been given to all members in the call to the Convention, and which recommended that the words "in America" be omitted from the title of the Society. He continued as follows:

"During the year just past we have more fully returned to our original status as an international Society, and we now have active Branches, not only in the United States, but also in Canada, Venezuela, England and Germany, as well as individual members in other lands. Two of our members independently suggested that, under these circumstances, our present title is somewhat misleading; that we are compelled to speak of members of 'the Theosophical Society in America in England,' and it was pointed out that, should students in India join the British Branch, we should have to speak of members of 'the Theosophical Society in America in England in India,' and so on. It was, therefore, proposed that the geographical limitation should be dropped from our title, as it no longer coincides with the fact. The Executive Committee considered the matter, and a majority of its members thought the suggestion a very good one. It was embodied in a resolution, and sent out to all members for full consideration.

"Certain objections were raised, which may be stated somewhat as follows:

First, it was said that we should be accused of appropriating the name of another Society, and complications might result. But the truth is, this accusation has been made long years ago. Our present title, 'The Theosophical Society in America,' originally belonged to the American Section of the T. S., and so appears on its Constitution as early as 1887. We therefore appropriated the title of the American Section twelve years ago, at the Boston Convention. And as for accusations, they were also made long years ago. We had a few members, who were also affiliated with Adyar, and we may read, in a Presidential Proclamation, issued at Adyar, that they were threatened with expulsion, for consorting with thieves and robbers, who had stolen the name "Theosophical." Some were actually expelled on that ground, with Jovian thunders; so that both complications and accusations have been in existence for years.

"Another class of objections seems to me to have been founded on a misapprehension of facts. One Branch decided to vote against the resolution to drop the words 'in America,' on the ground that it was inexpedient to have an international Society, for the reason, among others, that this opened the way for a central authority, which would dominate the Branches. To this it may be said that the question of international organization is not being voted on, as it was already settled at previous Conventions, a provision therefore having long been in the By-laws; and, further, 'the Theosophical Society in America' has always been an international Society. In 1895, it was limited, in title, not to the United States, but to the New World; and in fact it has always had members in Europe, as well as in Canada, Central and South America, and has them to the present day. Therefore, our international status has always existed, and recent events have only broadened what existed from the start. As to the 'central authority,' surely that is less to be apprehended in an international Society where the Executive Committee is likely to be scattered over several different countries; and, moreover, the Executive Committee is in no sense an 'authority,' except so far as authority is delegated to it between annual Conventions, which are the real 'authority,' so far as a Theosophical Society can have any 'authority.'

"Other objections arise rather from sentiment, from attachment to our present name, from apprehension of change, and so forth; with all of which one can fully sympathize, though they do not touch the real question at issue: the squaring of our title with the facts.

"The facts as to the representation of Branches, and their wishes in this matter, are in the hands of the Committee on Credentials, which has already reported. And we have further heard letters from some of our strongest Branches in the Middle West. So that we have an accurate knowledge of the wishes of all parts of the Society in this matter, and it seems that the votes in favor of the resolution to omit the words 'in America' from our title are something like six or seven to one, whereas, only a two-thirds majority is required to pass an amendment to the Constitution." (The Chairman of the Committee on Credentials: "The actual figures are over seven to one.") Mr. Johnston continuing: "One may say, therefore, that there is an overwhelming sentiment in favor of the resolution; that the number of those who wish to have the change made, constitutes an overwhelming majority.

"Now I wish to make a proposal which may serve as a precedent. While we see that we have an overwhelming majority in favor of this Resolution, I think we shall all agree that the last thing we wish to do, the last thing we desire, as adherents of the great principle of tolerance, is to 'overwhelm' a minority of our members, or to coerce them by superior numbers. Therefore, as there are strong objections to this resolution in the minds of some of our old and valued members, I ask you to allow me, on behalf of the Committee on Resolutions, to propose that this resolution be laid on the table."

Mr. Johnston's motion was greeted with instant and enthusiastic applause, and upon the Chair putting the question it was unanimously carried. The Chair then declared the resolution to be laid upon the table.

THE PRINCIPLES OF TOLERANCE AND UNITY.

Mr. Griscorn spoke upon the significance of the action that had just been taken. There was, so far as he knew, but one other religious body in the world which attempted to regulate its affairs upon the principles here exemplified. He referred to the Society of Friends, or Quakers. "It is their custom," he said, "to meet several times a year for the discussion of their affairs, and especially at their 'yearly meeting' do matters of government and business come before them. There is a full and free debate, everyone being welcome to speak. Then the clerk of the meeting puts into succinct form what he understands to be the voice of the meeting, and it is

that which is voted upon. If there is any opposition whatever, the matter is allowed to go over for another period, as they believe that time will heal most differences of opinion, and that it is better that many things should not be done, than that there should be friction and dispute amongst the members. I think this is a spirit which all religious bodies would do well to emulate, and I am very glad to see that our little Society is willing to forego the usual insistence upon majority rule, and to express, in the practical management of its affairs, the same principles of tolerance, brotherliness and belief in unity, for which its name and teaching stand."

Mr. Smythe, of Toronto, expressed his regret that the Parliamentary procedure had not permitted him to second the motion that had just been carried, so completely did it accord with his ideals of the spirit which should animate a Theosophical Convention.

This opinion was echoed by many members, and it was pointed out that the principle of majority rule had not been violated, but that the majority, in exercising that rule, had willed to express a deeper principle—the principle of regard for the wish and opinion of the minority.

The Chair then called for the

REPORT OF THE COMMITTEE ON NOMINATIONS.

Mr. H. E. Davis, of Indianapolis, as Chairman of the Committee, reported the following nominations:

For Members of the Executive Committee:

DR. ARCHIBALD KEIGHTLEY, of London.

DR. PAUL RAATZ, of Berlin.

For Secretary, MRS. ADA GREGG, of Brooklyn.

For Treasurer, MR. H. B. MITCHELL, of New York.

Mr. Johnston asked the privilege of seconding the nominations of Dr. Keightley and Mr. Raatz.

"We have already," he said, "many reasons for thankfulness; to them we may now add, as a special cause for congratulation, the fact that we are to have Dr. Keightley as a member of the Executive Committee of the Society. On this, we are all to be most sincerely congratulated. I can think of no member in the Society whose addition to the Executive Committee I would view with deeper satisfaction. Dr. Keightley was for years Mme. Blavatsky's closest and most trusted friend. He wrote out on the typewriter nearly the whole of the *Secret Doctrine* from Mme. Blavatsky's manuscript, and also took a large part in the establishment of the London headquarters and the foundation of *Lucifer* in 1887; and from that time to her death he was Mme. Blavatsky's most intimate and trusted friend. He was equally close to Mr. Judge, and, during the events of thirteen years ago, was Mr. Judge's strongest ally and support in Europe. In fact, there is no member in the Society of whom one could say in equal degree that his election to the administrative body gives cause for satisfaction and rejoicing.

"Mr. Raatz has also a fine record, though he is, of course, a much younger member than Dr. Keightley. He is identified with the revival of Theosophical work on sound lines in Germany, and he has from small beginnings developed an excellent magazine, *Theosophic Life*, and has also published German versions of many of our books. Mr. Raatz was a prime mover in the more recent developments in Germany which have brought us a large membership in that country, so that in all ways we are to be congratulated on these two nominations to the Executive Committee in this new period of our development."

There being no other nominations for the Executive Committee, the Chair put the nominations separately to the vote, and declared first Dr. Keightley and then Mr. Raatz unanimously elected.

Upon motion, the Secretary was instructed to inform Dr. Keightley and Mr. Raatz of their election; and, in doing so, to convey to them the pleasure and satisfaction it gave the Convention to welcome them to the Executive Committee.

In commenting upon this, the Chairman said it was evident that Mr. Johnston had voiced the feeling of all present regarding Dr. Keightley and Mr. Raatz. He pointed out that the work of the latter had already been felt in this country, as there was to-day in Chicago a Branch of the "Theosophical Society in Germany"—a group of German-born men and women who had been reached by Mr. Raatz's writing and publications where our English literature had been passed by unobserved.

The vote was then taken on the nominations of Mrs. Ada Gregg, as Secretary, and Mr. H. B. Mitchell, as Treasurer, each being unanimously re-elected to their respective offices.

COMMUNICATIONS FROM BRANCH DELEGATES.

The Chair then called upon the delegates present to speak of the work of their Branches.

THE TORONTO BRANCH.

Mr. A. E. S. Smythe, representing the Toronto Branch, gave a very interesting account of the work in Canada. He spoke first of what they were doing with the THEOSOPHICAL QUARTERLY, than which, he thought, no more useful magazine had appeared since *The Path* and *Lucifer*.

The plan adopted by the Branch was to supply all the public libraries in the Province of Ontario, so far as funds permitted, and he suggested that in each State the members locally interested might perform a similar service. In Toronto the QUARTERLY was also placed on sale in department and book stores with good results.

The Branch had just completed a two years' study of the *Key to Theosophy*, a thorough knowledge of which was essential to the student. It was intended to follow this with *The Ocean of Theosophy* and the *Secret Doctrine*, taking Miss Hilgard's new volume as a text-book. A New Testament class, conducted by Rev. Mr. Schofield, a member of the Branch, had been a feature of the year's work.

The work of individual members had been regarded as of equal importance with that of the Branch collectively. Since Mr. Smythe introduced Theosophy into Canada, in 1889, he considered that it had played a not inconsiderable part upon the thought of the people. The public libraries were supplied with books on the subject, which were widely read, and, in spite of themselves, church pastors were compelled to take account of the vital spiritual forces liberated by Theosophic thought.

The great growth in tolerance was particularly noticeable. A few years ago Theosophy was scouted and its adherents considered of necessity witless cranks or dupes. This was no longer the case, as was instanced in a minor but rather striking way by the recent election of the President of the Toronto Branch to the Presidency of the Press Club.

As brotherhood was its basis, the church union movement in Canada was notable, the Methodist, Presbyterian and Congregational Churches being now engaged in negotiations for organic union, common ground having been reached and the negotiations being in an advanced stage. One of the foremost advocates of this union, and himself a layman, though head of a theological college, had just been appointed president of the great Toronto University, the educational centre of the Dominion. The recent reorganization of the University, and the appointment of a president of great breadth of view, and of spiritual as well as intellectual purpose, indicated an era in the national life of Canada at a time when the growth of the country outrivalled that of the United States at a similar stage of their development. Directly and indirectly, much theosophical work had been done among the students and Mr. Smythe had, on several occasions, addressed meetings among them.

In Canada, as elsewhere, the agitation caused by Rev. R. J. Campbell's pronouncements on *The New Theology* had afforded many openings for theosophical discussion.

THE THEOSOPHICAL QUARTERLY.

Mr. Griscom was then asked to speak of the distribution of THE THEOSOPHICAL QUARTERLY among libraries. He said that the idea had been suggested to him from Toronto, and that, in accordance with it, the magazine had been sent directly to some two hundred of the largest public and university libraries. Of these only six had refused to place it upon their reading tables, and in many cases requests had been received for the back numbers. The circulation of the magazine had steadily increased, as, it was believed, had its value and usefulness. Many Branches had seen to its placing on the news-stands and in book shops, and wherever this had been done interest had been awakened.

The Chairman referred to the thought and devotion which had gone into the making of the magazine, and which would alone account for its success. He had himself been privileged to be closely associated with it since its inception and knew what a labor of love it had been to the man chiefly responsible both for its inception and character. He only regretted that the Editor-in-Chief still desired not publicly to be known as such, and that so he was unable to thank him as he would like, but suspected that the members had already guessed to whom they were indebted.

Reference was also made to a criticism of the magazine by a prominent publisher who had been asked his opinion of it. The critic was under the common misapprehension of the purposes of the Society, and so pointed out as faults precisely

those characteristics which the editors had tried hardest to secure. He spoke or wrote of the *QUARTERLY* as "an agreeable miscellany, and perhaps of more general literary and philosophical interest than the title might indicate." He suggested that it needed vitalizing by "some strong and original mind," and continued: "The articles seem to be the work, for the most part, of students rather than teachers. One misses the aggressive didactic note which one always welcomes, whether he agrees or not with the man by whom he is being lectured, and which always aroused me, for example, in reading a book by Brunetiere. I think the success of magazines depends generally upon the motive force imparted to them by such men as Brunetiere. I confess myself surprised at the tolerant tone of the magazine which pretends to represent such a sect as Theosophy. You seem almost too willing to represent all sides and to present your articles with an air of 'take it or leave it, as you like.' If it were not for the word Theosophical on the cover it would be almost difficult to decide that the editors were imbued with any particular strong conviction one way or the other, or possessed by anything more than, let us say, a taste for the theosophical interpretation of philosophical problems."

The Chairman thought this a most gratifying testimony to the success of the magazine in genuinely exemplifying the open platform for which the Society alone stood.

THE INDIANAPOLIS BRANCH.

Mr. Davis, of Indianapolis, was then called upon. He bore to the Convention from his Branch, he said, both greetings and good wishes, formally voted and most deeply felt. The Branch had been unanimous in favor of the proposed change in title, but he was confident all would appreciate and welcome the deeper principle which caused the resolution to be laid upon the table. Regarding the work of the Branch since the last Convention, he spoke first of the "*QUARTERLY* extension." Ten of the best book-stands had been selected and subscriptions arranged for three copies to go to each stand. Of these approximately two-thirds were sold and the Branch was able to make good use of those returned. At the expiration of the year subscriptions were continued to five of these stands. In each case the subscriptions were paid by members of the Branch, thus allowing the dealers the full receipts for helping to advertise and push the magazine. Though this seems expensive, and perhaps extraordinary in a way, the advantages had proved great, in imparting a general acquaintance with the magazine, and in keeping open an excellent door to Theosophical studies. In addition to this, some hundred or so copies had been sent to the ministers and clergy in the city, and some three hundred copies sent to the newspapers and magazines throughout the State. In each case a covering letter had been sent inviting attention to the Society's objects and work. In all, some six hundred copies had been distributed during the year. The meetings of the Branch were interesting and generally well attended. One church had opened its doors to lectures on Theosophy by the Branch members (as mentioned in the last issue of the *QUARTERLY*) and a "New Thought" club of some prominence likewise welcomed their attendance. In conclusion, Mr. Davis wished to express their gratitude to the *THEOSOPHICAL QUARTERLY* Committee, and to the Secretary T. S. A., and the warmth of feeling and good will the Indianapolis Branch felt toward its fellow Branches and to the Theosophical Society as a whole.

The Chairman thanked Mr. Davis for his admirable report and touched upon the particular gratitude that the Treasurer felt toward the Indianapolis Branch, and its President, both for their assumption of the full financial responsibility of this propaganda, and for their invariable promptness and business-like methods.

THE CINCINNATI BRANCH.

Mr. Hohnstedt, of Cincinnati, was next asked to address the Convention. He said he had expected to leave the talking to his fellow-delegate, but since he had been called upon he would try to do his part. He paid a graceful compliment to the members from the East, who had attended the Convention at Cincinnati the year before, humorously alluding to them as the "Three wise men from the East," and spoke of these annual gatherings as times of recharging our spiritual energies, as well as of considering the work to be done. With reference to the Cincinnati Branch he wished to express the gratitude and deep appreciation he felt—and he believed the entire Branch felt—to Dr. Tenney, to whose labor and abilities the Branch success was chiefly due. He left it to his sister to explain the character of the Branch work.

The Chairman in thanking Mr. Hohnstedt referred to the very pleasant memories of the Cincinnati Convention, which remained in the minds of all who had attended it, and the high regard which Dr. Tenney seemed always to have commanded.

Miss Hohnstedt, the second delegate from Cincinnati, was next asked to speak. She said that the Greeting to the Convention from her Branch had been given in the morning session and that she wished only to supplement that in one or two particulars. "We are," she said, "very fortunate in Cincinnati to have a church in our midst in which we can hold our meetings. These have been very encouraging during the past year; strangers seemed to be more numerous and discussions livelier. We hold meetings every Tuesday evening, with an average attendance of sixty. The Secret Doctrine Class, of which Dr. Tenney is the Chairman, has also been very successful, having an average attendance of twelve. The minds of the inquirers seem to be leaning toward the more devotional side of Theosophy. Such books as *Voice of the Silence*, *Bhagavad Gita*, *Light on the Path*, etc., are more in demand.

"Regarding the THEOSOPHICAL QUARTERLY, we cannot make as good a report as the Toronto or Indianapolis Branches, although we have succeeded in placing them in three of the libraries of our city, and persuaded two newsdealers to handle them. While the sales have not been very large, they seem to be read by the same people. Those copies in the public libraries are also read, judging from the report of the lady in charge, and from the condition of the magazine. All copies not sold are used for propaganda. Many examples of the liberality of the pastor and members of the church in which we hold our meetings might be given. They serve a lunch an hour or two before the evening service to which they invite a speaker. Three of our members, Mr. Allen, Dr. Tenney, and Mrs. Outcalt, have been asked to speak on Theosophical subjects, which they did. Mr. Allen, by request of the pastor, also had charge of a study class in which he was asked to give a Theosophical interpretation of the Bible."

The Chair expressed the pleasure with which the Convention had listened to this report, and commented upon the hospitable and open mind which seemed characteristic of the great middle section of our country and from which so much good could flow. He called upon another delegate from that region, Mr. Garst, of Dayton, Ohio.

THE DAYTON BRANCH.

Mr. Garst spoke of their most fruitful activity as in connection with Unity League, which, indeed, differed little from their Branch in anything but name; the spirit and attendance at both being almost identical. Strangers, perhaps, came more readily to Unity League than to the Branch, as the name "Theosophical" seemed to keep some away, who thought Theosophy another "ism." At Unity League, however, they heard the same truths, and encountered the same open unsectarian spirit, which soon showed them that Theosophy was not what they had thought. Then they were ready to attend Branch meetings. The THEOSOPHICAL QUARTERLY had been used to send inquirers and several new members had joined them by this means. The Branch had been in favor of the change in title, but he knew they would be very pleased at the brotherly way in which the question had been treated. He brought to the Convention the greetings of all their members.

The Chair thanked Mr. Garst and referred to the point his report raised, of its being often necessary to give the substance before the name. He then called upon Mr. Johnston to speak for the New York Branch. Mr. Johnston insisted that Mr. Mitchell, as President of the Branch, should himself give an account of its work. Mr. Mitchell complied, resigning the Chair to Mr. Russ, though saying that, as Mr. Johnston well knew, the position of President had little significance in New York as the work was so thoroughly democratic.

THE NEW YORK BRANCH.

Mr. Mitchell said that years ago the New York Branch had been forced to recognize the point which Mr. Garst had brought forward and of which he had just spoken—that their true work lay with the essence of things rather than with their names. To dwell upon names was to dwell upon differences; to seek essences was to find unity. Names were both necessary and useful, but they were to be given after, rather than before the substance. The chief aim of the work in New York was, therefore, to deal directly with spiritual truths, and to strengthen spiritual movements; seeking unity of essence behind differences of form and expression, and unity of heart and aspiration behind differences of opinion and methods. This ideal necessitated that much of their work should be unlabelled. Of labelled work they had fortnightly T. S. meetings, alternating with fortnightly study of the Secret Doctrine. To these all were welcome. The T. S. evenings had been devoted to a

study of the teachings of Jesus, and recently to a consideration of mysticism and the mystics. There was no leader or teacher at either of these series—the meetings being a general symposium to which everyone contributed, the text itself furnishing the thread unifying the discussion. In addition to these there were public lectures, held once a month by some one or other of the Branch members, to which printed cards of invitation were widely distributed. These served the purpose of advertising and making the Branch invitation as wide and open as possible. Beyond this, the work was chiefly unlabelled, done by the members as members, but without the use of the name and with, of course, as in all the work, a single eye to the religious principles themselves. In this fashion the Branch members worked through church and scientific organizations, through universities, through the religious and secular magazines. Some of this was reflected from time to time in the THEOSOPHICAL QUARTERLY, some of it could not be reported upon at all, though it was none the less theosophic in spirit and effect. The necessary labor connected with the work of the parent Society, the publication of the magazine, the duties of membership on the Executive Committee and the conduct of the Secretary's and Treasurer's offices, while regarded as a high privilege, yet made many demands upon the time of certain of the New York members. Mr. Mitchell felt that the year past had been unusually fruitful, and had seen a long step forward taken.

Mr. Mitchell then resumed the Chair, and Mr. Russ was asked to speak of the work in Washington.

THE WASHINGTON BRANCH.

Mr. Russ regretted that he had been called upon by the Convention, and had, indeed, asked the Chairman not to do so, for he was unable to give the report he would like of conditions in Washington. They seemed to have reached an *impasse*, in which the older forms of work were losing their hold upon the members and public alike, and nothing new opened before them. There were probably many reasons to account for this—he held himself to blame in that he had not taken advantage of the opportunities he had had. There was no reason, for example, why he should not have placed the QUARTERLY on sale. He was sorry to have to present a report so out of keeping with those to which he had listened, and so regrettable to all concerned.

The Chairman thanked Mr. Russ for a contribution which he felt to be as valuable as any made to the Convention. It was one of the great merits of a brotherhood such as the T. S. that it could learn from its failures as well as from its successes. Constantly and continually we were all either blind to our opportunities or wilfully negligent of them, fulfilling but a small fraction of what it was in our power to perform. Gradually, as time passed, we were seeing more clearly where our work lay, and rousing our sluggish wills to its accomplishment. Mr. Russ had brought us a note of warning to increased alertness and effort, and the Chairman was confident he voiced the feeling of all present in thanking him for it. With regard to the specific difficulty mentioned—that the older forms of work were losing their attractiveness—the Chairman pointed out that the methods must be suited to the conditions and people they were aimed to reach; that they must be expected to change with the changing cycles. What was important was not that any given method or form of work should be continued, but that under old forms or new the work itself should be continued.

THE MIDDLETOWN BRANCH.

Mrs. Gordon, of Middletown, Ohio, was next asked to speak, and told of conditions that had left but few members able to meet together. She herself lived some twelve miles or more from Middletown, which made attendance difficult, but she spoke warmly of the devotion and efforts of the members, and of their greetings to the Convention.

The Chair thanked Mrs. Gordon for her message, and asked Mr. Prater, a former member of the T. S. A., resident in New York, and now associated with another organization, to speak to them.

THE WORK IN OTHER SOCIETIES.

Mr. Prater chose for his theme the work in Germany, where he had traveled recently. He gave a most interesting account of the formation of new Branches through the methods adopted by the International Theosophical Brotherhood, whose headquarters are at Leipsic, Germany. A lecturer visits a town and gives one or

more public lectures. The offer is made to leave with some one who is interested a small library of Theosophical literature, provided he will make it known that once a week he will read or study with those who care to join him. From such study centres Branches quickly grow. Mr. Prater expressed his pleasure at addressing the Convention, and the applause which greeted him spoke of its hearty reciprocation—a feeling which the Chairman also voiced.

THEOSOPHY AS PRESENT IN THE MOVEMENTS OF THE DAY.

Mrs. Griscom referred to the difficulty which Mr. Russ had mentioned and which she believed pointed to a truth of far-reaching consequence. It seemed to her no longer possible for the T. S. to fulfill its mission without the careful study and analysis of the conditions which surround it—of the religious, philosophic and scientific movements of the day. Our greatest opportunity lies in finding our principles in these movements, and in helping their expression and growth. On all sides there was evidence of the revivifying of spiritual truths and the reassertion of spiritual forces. It was for us to recognize this and act with them. They were the great levers ready to our hand, forged in large part by the thirty years of the Society's work. Where these were, there was already interest and the awakening of the religious consciousness. We had now only to study, as it were, the spiritual tides and act with them. We had not even to create an interest. If we only looked for it we would find it all about us. Mrs. Griscom asked if the Chairman would not supplement what she had said, as she knew, from frequent conversations together, he shared the views she desired to express.

The Chairman said he gladly complied with this request; not that he could make the point any clearer, but that, in restating it, she might be assured it had been understood. It seemed to him that the success of the Theosophical movement meant just this thing: that the spiritual principles for which the Society stood, and had so long labored, were now actually living, moving powers in the world. They were present in philosophy; witness James' *Varieties of Religious Experience*, or Pratt's *Psychology of Religious Belief*, or a host of other books. They were present in science; witness the way in which science was pushing its way into the unseen, abandoning its old materialism, and approaching as never before an almost verbal agreement with the teachings of Theosophy; as was shown, for example, in Duncan's *New Knowledge*, or, better still, in the agreement between true religion and science, upon which Sir Oliver Lodge was so insistent and which he was doing so much to make clear. In our literature and in our universities the spiritual and moral revival was now so obvious as to be a matter of common talk and it was expressing itself, the Chairman believed, throughout our entire civilization: in finance, in politics, in all departments of human life. He referred to the keenness of interest which religious subjects and principles now awakened among all thoughtful people, once the opportunity was given to discuss them impartially. The increased sale of religious books was instanced, and the great success of the *Hibbert Journal*, which stood, in literature, for precisely the open platform in all matters, religious, philosophic and scientific, which the T. S. aimed to furnish to both literature and speech.

But, above all, the Chairman thought the true movement of spiritual life was evident in the Christian Church, and this irrespective of denomination. It was showing itself in all lands. In France, in the purification of the Roman Church from its dream of temporal dominion and its absorption in politics; and no less markedly in French Protestantism in such books as August Sabatier's *Religions of Authority and the Religion of the Spirit*. In England, also, as witness that remarkable Theosophic interpretation of Christianity put forward by Campbell in his *New Theology*, or in the works of Archdeacon Wilberforce of the English Church. The Chairman thought it was worthy of note in this connection that those Branches which had reported the greatest success, all united in speaking of their work through and with the Christian Church.

All these evidences pointed to one great fact: that the seed had been sown and the crop was now springing up on all sides. It was for us to tend that crop; to seek our harvest of spiritual knowledge and power for the world, in these growing, living movements around us, not look in disheartenment at the unsown seed which still remains within our hand. We need to recognize how successfully those worked who went before us and we need to tend the fruits of their labors.

Upon motion of Mr. Johnston, duly seconded and carried, the Convention sent to the Branches of the Society its thanks for their messages, for their delegates and their work, and to one and all its greetings and its good wishes.

Upon motion made and seconded, the Convention then adjourned.

EVENING SESSION.

The business of the Convention having been accomplished, the evening session was devoted to social intercourse and informal discussion. Later in the evening, following a light supper, there were some further speeches. One, by a New York member, was of particular interest and value. It spoke of the wide growth, not alone of Theosophic ideas, but also of Theosophic ideals; of the deepening and broadening of human sympathy and sense of unity. The Theosophic teachings were abroad in the world; they were "in the air," in men's minds, in their books, and in their speech. The world was giving back what had been given it for thirty years. To some this spelled puzzlement and confusion—and success had brought a discouragement which ill-fortune had failed to bring. But to others, of whom the speaker was one, this was recognized as a new and far greater opportunity. Our success did not mean that we were useless, but that a new and nobler work was ready to our hands. As, through the Society, knowledge of spiritual law had been given to the world, so now it remained to impart the power and will to live in accordance with it. No knowledge is of value until it is expressed in the life; and what the T. S. should stand for, above all else, is a life; a life of tolerance, of brotherhood, and of the spiritual principles these express.

Notice was given by the Chairman of a lecture by Mr. Charles Johnston upon "The Theosophical Movement,"* which was to be given the next day, under the auspices of the New York T. S., and to which all were invited.

Before the Convention separated, Mr. Russ expressed, on behalf of the visiting delegates, their appreciation and thanks for the welcome accorded them by the New York members. This terminated the Convention proceedings.

[SIGNED] A. B. RUSS,

Secretary of Convention.

H. B. MITCHELL,

Chairman of Convention.

REPORT OF THE XII CONVENTION OF THE THEOSOPHICAL SOCIETY IN GERMANY, HELD ON MAY 11TH AND 12TH, 1907.

Our Convention this year was not only an extremely joyful event, but also an important one, as the resolution for union with the Theosophical Society in America was passed almost unanimously. This fulfills a long felt desire, namely, the desire to give outward expression to the inner unity we sense. Outsiders have been inclined to raise the question: Why the Theosophical Societies, whose principles are based on universal brotherhood, do not unite in organization. Our action at the last Convention frees us from the reproach, which always accompanied this question.

The resolution for union was passed by a vote of 99 to 3, and bore evidence of successful development of the Society's ideals and inner unity. A large share of the success was due to our friends in America and England, who have never failed to send encouraging greetings to all our Conventions.

This year also we received from Mr. Johnston in America, Jasper Niemand and Mr. Woof in England, and Colonel Knoff in Norway, letters bearing messages of brotherhood and good will. Other friends in England, Germany, Switzerland, Austria and Hungary sent greetings of sympathy. We desire herewith to express to them our thanks. Other Societies, and members of other organizations, also sent greetings, proving that a period of unity and good will has begun. The first fruits of this feeling of unity were to be found in the action of the Theosophical Society in Flensburg, whose Convention took place on the same day as ours. A resolution was unanimously passed to join our Society.

The attitude of our members towards the action of the Convention in America, which resulted in laying the resolution for changing the name on the table, in spite of an overwhelming majority in favor, was varied. The majority expressed a kind of pleasurable surprise at this form of brotherhood, but all were of the opinion that the present international aspect of the Society must lead to the change at the next Convention.

Several members brought up the threadworn question again: Why an effort was made to form a union with America and not with the other organizations in Germany. Our Secretary, Mr. Raatz, took this opportunity to explain the identity

*A report of this lecture appears elsewhere in this issue.—Editor.

of spirit and aim of the T. S. in America, and the T. S. in Germany, which he believed faithfully carried on the principles laid down by the founders of the Society in 1875 in New York. Efforts to form a union with the other Societies in Germany had been made, but finding that the basic principles were not held by these Societies, we found our efforts of no avail.

This Convention forms a turning point in the development of the Theosophical Society in Germany. Further interesting details from the Convention are as follows:

The Secretary reported that we have now four Branches in Berlin, one each in Munich, Suhl, Breslau, Neusalz and Dresden. Branch members number 215, and members-at-large 38. The Theosophical Society in Flensburg, which joined us at the time of our Convention, adds 14 members to this list.

In Chicago we have an active Branch, whose members oppose organization. They have Branch rooms, a large library and do good earnest work.

All Branches in Germany have libraries, give public lectures and hold study classes.

The Executive Committee was re-elected. Mr. Raatz as Secretary and Mr. John as Treasurer were re-elected. A resolution to fix the dues at 6 marks, entitling each member to the organ of the Society, *Theosophical Life*, was withdrawn before being submitted to a vote, as several members spoke against the resolution. The dues were fixed at 2 marks annually. The business meeting closed with a proclamation of sympathy towards all persons and organizations recognizing the chief aim of the Society: Universal Brotherhood.

On May 11th a public meeting was held with lectures by Mr. Uhlig (Dresden) on "Richard Wagner as Mystic," Mr. Ihrke (Sterberg) on "Theosophy and Science" and Mr. Stoll (Berlin) on "Theosophy and Christianity." On account of the very hot weather only 200 persons were present. On May 12th a very fine musical entertainment was given with the assistance of excellent artists: Miss Wyers, pianist; Miss Witt, soprano; Mr. Uhlig, flute. Mr. Otto Köhn recited several poems, and Mr. Weiss delivered a short lecture on the "Harmony of Souls."

The proceedings of the Convention will be printed in full and can be had free of charge.

SANDOR WEISS,

Secretary of Convention.

T. S. IN NORWAY.

Just before going to press the Editors of THE THEOSOPHICAL QUARTERLY learn that at a Convention of the T. S. in Norway, held May 26, 1907, the question of uniting with the T. S. in A. was considered and finally referred to a Committee. It was said that if the T. S. in A. had changed its name, as proposed at its recent Convention, the members in Norway would have voted unanimously for union with it.



The Theosophical Society in America, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

LIGHTS AND SHADOWS OF THE NEW THEOLOGY.

A NOTEWORTHY milestone in the progress of the New Theology is marked by the Summer School which met in the first week of August at Penmaenmawr in North Wales. Through the unfailing kindness and care of a friend who lives among the beautiful heather-clad Welsh mountains, we have received a report of this most interesting and important gathering, in the "Christian Commonwealth" for August 15. Many tendencies of the highest value and interest declared themselves, and even more interesting in a certain sense were the personalities of the men who were gathered there; some of them being among the most inspired and gifted leaders in the new spiritual awakening of to-day. Two continents were represented, and a great many shades of religious opinion had a hearing,—though, indeed, it is characteristic of the new movement in religion, that the distinctions between the sects have daily less and less meaning.

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As always, the most important and vital matter in any religious assembly is the view held of the nature of God. On this all else depends; from this all else flows. At the Penmaenmawr Summer School, much was said of high interest on this theme. For example, Rev. J. Stitt Wilson, of Berkeley, California, speaking of the "Immanent God," declared himself as follows: "Theology for many a long century has been heavily laden by its inheritance from Judaism, so far as the conception of God is concerned. In order to declare the holiness and righteousness of God, and to show how transcendently beyond the average human life, and the prevailing conditions of human society, were the ways of the Lord of Hosts, the Hebrew mind placed God completely out of his world. God was a mighty monarch, ruling a distant and rebellious province, but making occasions against the unjust and impious, and

coming at intervals to reveal himself in power on behalf of the faithful and devout. The truth behind this conception, however faulty the theological statement, can never be forfeited without incalculable loss to the spiritual life. But whether it has been the influence of our philosophical criticism and scientific investigation of the last century starting from and returning to the perception of unity; or whether it has been a truer interpretation of the meaning of the words of Jesus, and a deeper realization of His spirit, it has now fallen to us modern men in a special manner to perceive intellectually, and to seek to realize in our spiritual consciousness more fully the actual, ever-abiding, unescapable Presence of the Eternal Intelligence and Love, as the only Life and Power and Reality of all that is—whether in nature, or history, or the individual soul. To be at all, we are compelled to have our being in the Father. In Him we have our being. In Him we have our life. In Him we move. More clear perception of this Truth, and more conscious realization of this Reality, and more perfect definition of it in the transparent words of the intellect, and more practical expression of it in our social and economic life, will be, no doubt, the supreme programme of religious thought and practice in the century upon which we have just entered. In the language of the Master of Balliol, in those wonderful Gifford lectures, such a religion must 'unite the immanence of pantheism with the transcendence of monotheism;' it must 'rise to a divine principle of all things, and yet be able to conceive that principle as the living God, the inspiring source and eternal realization of the moral ideal of man... such a religion must see God at once without us and within us, yet it must be able to discriminate the higher sense in which He is within and not without. It must see God in nature, without losing Him in nature's manifoldness; and in history without making outward success the criterion of His favor...'"

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Even more significant is another phrase used by the same speaker: "our consideration of the Divine Presence, or I, to social evolution..." This recognition of God as the Divine I, or Supreme Self of all beings, to use the superb phrase of the Upanishads, bring us a long way toward that fundamental truth which underlies all religions. It is used even more explicitly by another speaker, Rev. J. Bruce Wallace, who says: "Each one of us thinks and says: 'I—me—my. I know, or want to know. I dislike this, and want that. I will not put up with this. I choose. I do.' What is this 'I'?—this that is not a body but has a body? this that moves among things as a cause? The one eternal, infinite I Am is the basis and principle of every developing self-consciousness, however

little this truth may be recognized in certain stages of a developing mind. Any intelligence in me or you, is something of the One Spirit. And this finite degree of intelligence is not something cut off from the Infinite Intelligence. All the rest of the Infinite Intelligence is coming along to give itself through the endless growth of this particular individualization. We are, severally, causes by virtue of the nature of the Eternal Cause in us—by virtue of our being essentially children of God. All the power there is in the universe is on its way to expression through our endless progressive experience and career." All this is, of course, the purest Vedantism, as well as the newest theology; the great Shankaracharya, with endless beauty of imagery, with perfect purity and lucidity of thought, has laid down principle after principle concerning the oneness of the I in us with the ultimate divine I; and Mr. Bruce Wallace is repeating not only Shankara's conclusions, but also his arguments and method.

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Some feeling of the antiquity of this doctrine is evident among the leaders of the New Theology. Thus we find Dr. Crapsey, whose name is familiar to us, as the central figure of a recent heresy trial, expressing himself thus: "We are in the midst of one of the greatest revolutions of human thought that has taken place since the advent of Christianity. As Mr. Campbell pointed out yesterday, his theology is not new—it is the oldest in the world, and he might be called a pre-Platonist. When we were considering the question of the Christian conception of God, I was a little anxious that he should give us an historical outline of what that conception is in its component parts, I mean the conception of God that has prevailed in the Christian world since the formalization of Christian doctrine in the fourth century. The basic element of that conception of God is the conception of Plato. He reacted against the philosophy that preceded him, the philosophy of Heraclitus and others, which was the philosophy of perpetual flux. Those old philosophers thought there was only one thing, and that was change—that all things were in the making, that there was nothing fixed anywhere. Now that thought is a very distressing one to the human mind, that there is no fixed point in the universe anywhere. To overcome that, Plato conceived the doctrine of the Absolute—the absolute and the perfect existing in and of itself as boundless and unchangeable, and that notion of his took possession of the mind and became the basis of the greatest of the philosophies. First predicate your absolute unchangeable God, and you have a fixed point; He cannot change, He is always the same, He is perfectly happy in and of Himself. He needs nothing, there He is in His great consciousness, and He is Himself His own satisfaction. He is the absolute and the unchangeable."

Dr. Crapsy goes on to say: "As soon as that conception was formulated it led to great difficulties. Here was a great changeable world. Of course the philosophers before had to base their reasoning upon the universe in which they found themselves. How is this unchangeable God to be brought into this changeable world? and what is his relation to it? God cannot do anything, because the instant He does He changes. He is imprisoned in his own perfections and He cannot get out. Therefore Plato had to find a means of getting God out of Himself, and he conceived the notion of Ideas—that those Ideas which were in God proceeded forth from God. That took possession of the Greek mind, and the doctrine of the Word of God, the thought of God coming out and taking upon itself a personal character, being of the nature of God and yet being separated from this absolute Being, and by means of the Word the absolute Being getting into the universe—that is the doctrine that was prevalent at the time Christianity came into the world, and it was interpreted in terms of the doctrine of the Absolute, the unchangeable, and the doctrines that the Absolute and the unchangeable came into contact with the relative and the changeable through an emanation from Himself. They did not see that that gave their whole case away—that when the unselfish God sent forth the emanation, He changed, He could not help it. The whole contradiction of the Nicene theology is represented there—the effort to harmonize an absolute unchangeable God with a changeable universe, where all things are in a flux. That thought was formalized and crystallized in the Christian conception of God. The Nicene Creed is simply that conception—first the Absolute, and then the Absolute God sending out an emanation from Himself in order that he may come in contact with the universe."

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This is both interesting and instructive. We should add, however, that the doctrine of the Absolute and the creative Word was by no means conceived by Plato. It is ages older. It is found in the oldest parts of the Upanishads, and the famous hymn of Purusha, in the Rig Veda, is a beautiful expression of this self-same doctrine. Even in those days the doctrine had a vast antiquity, and many eloquent expressions of it are to be found in the ancient records of Egypt. In our view it is part of the Mystery teaching, and, as such, as old as mankind. But we owe Dr. Crapsey a debt of gratitude for demonstrating, what is undeniably true, that the substance of the Nicene Creed is the same as the fundamental doctrine of the Mystery teaching. Dr. Crapsey writes further: "How is the gulf to be bridged between this Absolute and these relative beings? The answer is, the emanation from God. That thought was running all through the Eastern world at the time. It was the basis of Gnosticism. And the Church in fighting Gnosticism, adopted Gnosti-

cism. It made Jesus the one emanation from God, begotten of His Father before all the worlds, a God out of a God. Being imprisoned in His own perfections, all things must be done by the Son, and you will find that thought expressed most powerfully and clearly in the prologue to John's Gospel. The doctrine of Ideas and of Emanation is there." We should be glad, if space permitted, to say something of the way in which Dr. Crapsey wishes to modify the Nicene doctrine. In truth, it seems to us, there is a deeper aspect of the matter than that which Dr. Crapsey criticises, and in which the seeming inconsistencies he suggests are harmonized. But the essential thing is the recognition of the fundamental identity of the Christian teaching with that of the elder sages.

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Let us see how the followers of the New Theology apply this doctrine to our personal lives. To begin with Rev. J. Stitt Wilson. We find him enunciating most valuable truths as to the Redemption of the Personality: "When Jesus said 'I and my Father are One,' and 'he that hath seen Me hath seen the Father' He was revealing not only what God is but what man is... At this hour of divine vision He perceived that what He was all men were. He was the first-born among many brethren. He was divine; they were divine. He was the Father incarnate; they were also. His vision and illumination under the power of the Holy Spirit was not particular, that is, for Himself alone; it was universal, that is, for all men. He perceived that the Father was no respecter of persons. This was the summit of His insight... Such a perception is a call to each of us to duplicate in our conscious religious experience the divine anointing of the Spirit which was the supreme initiatory fact in the life of Jesus. We are called to be anointed ones, Christed ones to our generation. We are to be saved only as we are saviors. We are to lay down our lives for the sheep, in the great needs of humanity of our day. Our mission is identical with the mission of Jesus. There is not one quality of life for the Master and another quality of life for the disciple. 'He that saith he abideth in Him, ought so to walk even as He walked.' Jesus said, 'They are not of the world, even as I am not of the world.' 'And as the Father hath sent Me even so send I you.' Nor is there one quality or condition of Salvation or union with God for the Master and another condition for us..."

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Not less admirable are the words of another speaker, Dr. John Hunter, when considering Inspiration: "Man is not yet fully made, but his making is sustained and carried on through every phase of its development by the indwelling Deity. His history is a history of the progressive imparting of spiritual gifts, of a continuous and unceasing breathing

of the Divine Breath into his mind, heart and will. The flash of truth, the impulse of justice, the persuasion to right, the thought of kindness, the flame of love—these are the inbreathing spirit, which is God Himself, just as man's spirit is man himself. God does not begin where nature and man leave off. We speak of the natural and the supernatural, the human and the Divine, and we may distinguish, but we must not separate; fundamentally they are one. The Cambridge Platonists were fond of quoting the verse from proverbs which says, 'The spirit of man is the candle of the Lord,' lighting from God and lighting to God. There is, says one of them, something of the Deity in every rational soul; and this is fundamental to all religion... It is the first doctrine of spiritual religion that man is a spirit, the second that God is spirit. There is no middle wall of partition between man and God. By our spiritual being we draw near to God, as we say in our figure of speech, and God draws near to us. It is the ladder on which the angels ascend and descend."

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This is as beautiful in thought as it is in expression. Not less admirable are the further thoughts of the same speaker, from whom we would willingly quote even more abundantly. One or two passages must suffice, as for example, when he says: "Inspiration is something which we cannot attribute to ourselves, it is given to us; in it we rise above ourselves and lose sight of ourselves. While in that state, we are conscious of a strangely vivid apprehension of what is true, what is right, what is just, what is beautiful, what is divine; a power not ourselves seems to take possession of us, and we seem to cease to originate our own thoughts. You remember the story of the great musician completely overwhelmed by his own work, and when the pleased multitude turned their applause to his face the blind man rose, and, lifting his hand toward heaven, protested, 'Not unto me, Not unto me!... And yet, paradoxical as it may appear, the moments of inspiration are the moments when a man is most surely himself—moments which he describes as his highest and best moments. If, then, we wish to have a true idea of inspiration, we must keep in mind these two aspects of the fact. It is an experience which a man cannot refer to himself, something so distinct from himself that he cannot claim it as his; and yet it is an experience in which he finds himself, his highest self, his best self, and in which, coming to himself, he comes to God..."

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Dr. Hunter goes on to say: "The idea of inspiration we are considering tends to make us take a very wide view of it. We no longer confine it to one class of men, saying, 'These particular men were

inspired and no other men were.' We no longer confine it to men of the Church and deny it to men of the world, the men, that is, who carry on the more secular activities of life, the men who build our houses, write our books, frame our laws. There are diversities of operation, but the spirit is one, and to speak of some great triumph of human genius, some great invention or poem or painting or piece of music as inspired is wholly justified by the language of the bible itself..."

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Finally, we have Dr. Hunter courageously declaring that: "the idea of inspiration we are considering further widens our view of it, in that we no longer confine it to Jews and Christians, to the sacred literature of one religion, though we claim—and justly claim—for the scriptures of our religion an inspiration so different in degree, so distinctive in quality, that it practically amounts to a difference in kind; yet we can no longer allow ourselves to say that the Jewish nation was the only nation inspired by the Holy Spirit, and Jewish thinkers, poets, and preachers are the only inspired religious teachers of the race... Frankly was this wider inspiration confessed by St. Paul when he said to the Athenians, 'God is not far from any one of us, for in him we live and move and have our being'; by St. James, when he declares that every good gift cometh from the Father of Lights; by the author of the Fourth Gospel in that immortal sentence concerning the light which lighteneth every man that cometh into the world. The most enlightened and generous Fathers of the Church gladly allowed a wider scope to Divine inspiration than the limits of Judaism and Christianity. They did not deny the gift of the spirit to the best teachers of heathen people, to the wise thinkers and writers of Greece and Rome, to philosophers, prophets, poets who were neither of the seed of Abraham nor of the Christian name. Clement of Alexandria maintained that Greek philosophy contained a Divine revelation, that it was a stepping-stone to the philosophy which is according to Christ. Another Alexandrian divine describes Plato as Moses speaking in the Attic tongue, and Socrates has been looked up to as a saint; Dante, too, you remember, ascribed to Virgil a half sacred character as a messenger of God. The inspiration which Jewish and Christian teachers had, they had not as Jews and Christians, but as men, as spiritual beings allied and open to God. It was a special exemplification of a fundamental human experience, not a strange and anomalous fact, but a manifestation of the proper law and order of the world."

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This is so liberal and true, and makes such handsome admissions, that we can well afford to forgive that phrase in parenthesis, concerning the just claim of superiority for the Hebrew and Christian scriptures.

Yet one cannot repress a gentle smile at the characterization of, let us say, the Buddha and the great Shankara, as "good teachers of the heathen"; and we are convinced that Jesus himself would consider the special claim set up for him in somewhat the same way. We have long been convinced that the real attitude of Jesus toward "the best teachers of the heathen" is expressed in his words to John, recorded at the close of the Apocalypse, "Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Even better proofs of Paul's belief in the inspiration of "the best teachers of the heathen," it seems to us, may be found in the second chapter of the Epistle to the Romans: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts. . . ." Even more striking is that magnificent passage of Paul's, in that most mystical book, the Epistle to the Hebrews, concerning Melchisedec, "King of righteousness, and also King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." And Paul makes a special point of the fact that Melchisedec's descent was not from Abraham, but that, nevertheless he was Abraham's spiritual superior, for Melchisedec blessed Abraham, "and without all contradiction the less is blessed of the better." It will be noted that we speak of John as the author of the Apocalypse, and of Paul as the author of the Epistle to the Hebrews. We shall return to this in a moment.

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There is another reason why the followers of the New Theology should hold very broad and liberal views as to the inspiration of non-Jewish scriptures. We have already seen that the most striking thoughts of this new school are at the same time remarkable approaches to the Mystery teachings of the holy Aryans, and of the still older sages of Chaldea and Egypt. This will be so in an ever-increasing degree, as the New Theology gains in depths and light, and goes closer to the primal fountains. And indeed we should like to see a thorough study of some of the ancient Eastern scriptures made a part of the training of all interested in the new-old teachings. They would lose the eighteenth century point of view, that Plato and the Greeks were the beginnings of intellectual and philosophical thought. And they would soon come to see that not only are the highest and most spiritual teachings in the Bible paralleled in these older faiths, but that many teachings, especially in the New Testament, become for the first time intelligible, when read in the light of parallel passages in the older books. Many of the Parables of the Kingdom, for example, find their interpretation in the great

Upanishads; and in like manner Paul's teaching concerning psychical and spiritual bodies is made far more clearer by the lofty and lucid psychology of the great Shankara. It is, therefore, in the highest degree satisfactory to find that the men of the New Theology have already gone so far toward accepting the inspiration of these older sacred books.

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Another speaker, Dr. K. C. Anderson, already sees where this tendency is certain to lead: "There are no signs that the millions of China are going to renounce their ancestral faith... The same thing is true of India. Like the Chinese, and for better reasons, the Hindus hold on to their traditions: they are not going to adopt any foreign faith: they feel that India is rich enough in religions of her own, much more venerable than ours...the religion of India is being touched with the modern spirit; it is gradually being purged of elements that will not harmonize with the modern knowledge and its spiritual elements set free for further growth. This reformation is already well under way, and an attempt is being made to harmonize its ideals with those of Jesus. There is a higher criticism in India just as there is a higher criticism here... The best type of man will wish his religion to grow out of and not be alien to, the nobler forms of the religion of his race or nation. He will not wish to break with this nobler tradition...Brought up a Jew, he will not wish to renounce his Judaism. Brought up a Buddhist, he will not wish to renounce Buddhism. Brought up a Confucian, he will not wish to renounce his Confucianism. He will not wish to turn his back upon the teachings of the saints of his national faith whatever it be. And the true missionary does not ask him to do this, but seeks to enlarge and illuminate his mind, not only without any attack on the native religion, but with a candid and glad recognition of its value." This is really splendid in its true liberalism; it is a thousand years ahead of the ideas which were generally held, for example, when Max Müller began to publish the Sacred Books of the East a generation ago. We can count on Dr. Anderson to support our proposal for a course in Eastern scriptures for students of religion.

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There is another side of this movement, or, we had rather say, an overgrowth of the movement, of which we must now say something. We find one of the speakers, whom we have already quoted with high admiration, expressing himself thus: "The land of the earth was given by the Father for the use and delight of all men— not for the few, who, by any means, legal or illegal, may secure private possession thereof for their private profit. The Divine Presence did not store the cellars of the earth full of coal and oil and iron in order that when opened in

the twentieth century, coal barons, and steel magnates, and oil billionaires should control these treasure vaults of the earth, enslaving the children of men in the mines, and then bleeding the nations by monopoly sale of these gifts of God in nature..." This is a note with which we are very familiar, but it is with peculiar concern that we find it in a spiritual movement, where it is so singularly out of place. We should be glad to regard this as only an isolated expression. Unhappily, however, there is evidence that the speaker is not alone in coupling economic theory with the spiritual principles of the New Theology. Thus we find another speaker saying: "Be of those who in the name of God are casting down the mighty from their seats and freeing and lifting those who are 'bound in affliction and iron.' This is the true religion of Jesus, and nothing less than this was ever worthy to be called by that sacred name." A third speaker follows in the same vein: "The wealth-producers of the twentieth century, with education widespread, with democracy enveloping the world, will not consent to go on quietly toiling for a pittance, or starving in idleness, for the entirely idiotic reason that when they work they produce too much. We are on the eve of some quite revolutionary changes in social, industrial, and commercial organization. The new order will have its quality determined by the quality of the social revolution..."

It is a common observation, that gifted men, who have genuine inspiration in some one direction, very often believe themselves equally inspired in some other field, where their faculty is quite commonplace and mediocre. In this way Goethe, who attained to lofty heights in his poems, affirmed that his true claim to fame lay in his upsetting the Newtonian theory of light. There have been gifted statesmen who have fancied themselves heaven-born poets. And so with many like examples. We see with regret that the wonderful men whose words we have quoted because they have reached genuine inspiration in religion, are tempted to claim something like infallibility in the wholly different field of economics. The least that can be said is, that Socialism is very questionable economics even if we gloss over the fact that it is far from easy to find any widely accepted view of what Socialism is. There is much evidence to show that in many directions Socialism and the theories of Socialism are being discredited; and we may say with confidence that the world's view of Socialism is certainly to be greatly modified in the next dozen years. Why then attempt to tie the New Theology to something so uncertain, so disputable, so contentious, as a particular economic theory?

But our misgiving really goes much deeper. It seems to us that this destructive and highly wrought mood shows a complete misunderstanding of the teachings of Jesus; and our doubts are greatly strengthened, when we find one of these eloquent teachers speaking warmly about "the political economy of the Sermon on the Mount." If our

view approaches the truth, the Sermon on the Mount has no more to do with economics than with astronomy. The matters with which Jesus was concerned go far deeper than economics. At best, an economic movement may have its aim, to supply our bodily personalities with a certain material environment; meat, clothes and fire, as Pope said. If we are right, the teaching of the Master has as its aim, not the well-being of the bodily personality, but its entire supersession and dissipation. There are natural bodies, and there are spiritual bodies; there is the kingdom of this world, and there is the kingdom of the Father. And we find Jesus declaring himself in no uncertain words: "He that loveth his life shall lose it; he that hateth his life shall keep it unto life eternal." And again, "My kingdom is not of this world." And so on through a hundred texts. Jesus was concerned, not with the economic well-being of our personalities, but with a new birth, a birth from above, through which we enter a new life, a life with laws and conditions wholly different from those under which we have lived hitherto, and one wholly independent of economic well-being. "Foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." This saying has a far wider reach than mere reference to the fact that Jesus himself had no settled dwelling-place; nor does it apply exclusively to Jesus. It indicates a stage, a condition in the life of the disciple, when, detached from the bonds of earth, he is feeling his way toward that stage wherein he will recognize the whole universe, the spiritual universe, as his home, entering into the "house not made with hands, eternal in the heavens."

It will be said that this new life will undoubtedly imply a new relation toward the facts of this present world. Yes and no. It will certainly imply a new insight, a new understanding, a new view, of the facts of this present world. But it will as certainly not imply a revolution in these facts, a forcible alteration of one's own conditions, much less the condition of others, and least of all a forcible rearrangement of the conditions of others, against their own wills, and by violence. The new insight gained as a result of the birth from above, the birth into the kingdom of the Father, will, in a sense, render the things of this world transparent. They will no longer seem brutish and opaque, mere conglomerations of dead matter, or of human greed and misery. All the facts of life, natural and human alike, will be seen as spiritual facts, and as working toward spiritual ends. Granted that we see misery and poverty around us. But if we taste that misery and poverty ourselves, as a part of our spiritual life, and in the light of the new insight which comes with spiritual rebirth, we shall learn that, like sickness and separation and death, misery and poverty are God's great trainers for human souls, which can in no other way learn certain essential lessons. And granted that Socialism might triumph, that collective envy and

violence might gain the victory over individual envy and violence, so that poverty might be legislated out of existence, still the other teachers would remain. You cannot legislate death out of existence. But you can conquer death by rebirth, the new birth from above, which ushers you into a life above death. And those who overcome, are in no peril from the second death.

If we must confess our true feeling concerning this confusion of the New Theology with doubtful economic theory, it is this: The confusion arises, not so much from faulty reasoning, but from a lack of faith. It is unconscious tribute paid to Mammon. It springs from the instinct which prompts us to "save our lives," in the words of Jesus, and so to lose them. If for ourselves we have broken the thralldom of Mammon; if, in our humble degree, we have seen offered to us the kingdoms of this world and the glory of them, and have conquered the temptation; if we have been genuinely reborn into that realm of the heavens announced by Jesus; if we have begun to build the house not made with hands, then we shall be able to understand the true nature of poverty and riches, which are, each in their way, but teachers of the soul; teachers each with his indispensable lesson; teachers who are at each moment guided by spiritual law, perfectly adapted to the lessons which each individual has to learn, bringing priceless lessons, or at least the opportunity to learn priceless lessons, in precisely the manner that the divine law sees to be best for each. Where these, by a turn of some magician's wand, to be wafted away, then would divine law be compelled to devise some other expedient, bringing on the one hand the opportunity for self-indulgence and for conquering self-indulgence, and on the other, misery and privation, and the opportunity for overcoming misery. To those who would promote spiritual life by social revolution, it may be said: Do you think the Father rules his kingdom so ill, that all these his children sin in vain or suffer in vain? Are you not unconscious followers of those who held that, in wide realms of life, the Devil veritably ruled? Think you there is any corner or crevice, where the Father's will is not instantly done? Increase your faith. Make your victory over Mammon a victory of the heart and not of the tongue. Lose your life, that you may keep it to life eternal. Then will you see these things in a new and clearer daylight. Then will you seek to increase love and aspiration and sacrifice. Then will you seek to minister to the well-being of souls, to the new birth from above, knowing certainly that these earthly conditions are but shadows of the things that truly are; and no more seeking to deprive the "rich" of his wreath of mist than to give the "poor" a heritage of moonbeams. Cease to deal with shadows. Awake, arise, and deal with real life!

There is another matter, and this time of a wholly different kind, in which we find ourselves not wholly at one with some of the speakers

we have been quoting. Let us illustrate. We find Dr. Warschauer writing: "Now, so far as I can judge, this seems to mean that, from my questioner's own point of view, the credibility of the doctrine of Divine Immanence depends upon it being shown that it was explicitly held and taught by Jesus? Quite simply and frankly, I do not think anything of the kind can be shown—the Fourth Gospel being ruled out of court as a source for our knowledge of the historical Jesus." And again: "While in the strictly historical sense, the Fourth Gospel is of much inferior value to the Synoptics..." and so on. Again, we find Rev. G. T. Sadler saying: "The Fourth Gospel was probably produced by a school who went back to the Apostle John, or took his name, and wrote this Gospel about 110 A.D." Similarly, Dr. Anderson writes: "Harnack... does not take the Fourth Gospel as an historical authority"... and so forth. Now with this view we are by no means in sympathy. With all admiration for the great learning and real liberality of Harnack, and with all deference to all those who share his view on this point, we are, after many years study of the question, completely convinced that John himself, the "beloved disciple," whose head rested on the breast of the Master at the Last Supper, John who outran Peter, and came first to the sepulchre, is the veritable author of the Gospel which has ever born his name, and not only of this Gospel, but of all three of the Epistles, and also of the Apocalypse in its entirety, saving only a few sentences inserted in these writings in later ages, for controversial purposes, or by error. Leaving out the criticism of certain sentences, which may well be later glosses for non-Jewish students, the whole of the presumption against the authorship of John rests, more or less unconsciously, on the doubt whether the fisherman of the Galilean lake could have written words so wise and full of divinity, and, perhaps, the further doubt whether Jesus himself could have spoken sentences so full of philosophy, so wide in reach, based on principles so fundamental. But surely this view rests on a very imperfect understanding both of Jesus and of the beloved disciple, a failure properly to grasp the mystical and spiritual side of the teaching of Jesus, and his inner relation with his disciples. But this is too large a matter to be treated in a note. We hope to return to it later, and do it more justice. Yet when these reservations are made, we feel that the New Theology has made a splendid record; that the Summer School, with its liberality, its depth, its high aspiration, its genuine brotherliness, marks a long stage in advance, along the road leading toward the Divine.

SOME LETTERS OF "H. P. B."

II.

NEW YORK, July 19, 1877.

Friend of my soul, Nadejinka!

Do not wonder at this letter not being written on note paper. The fact is that I feel I must write to you seriously at great length. Ever since I received your letter—for which may the powers of heaven send you happiness—I thought, and I thought, and I thought, and now I have made up my mind I shall write you the truth as it is. Before your eyes I shall turn inside out all that is within me, my soul, my heart and my mind, and then—come what may. If you understand, it will be God's mercy indeed, and it will make me truly happy. If you do not understand, if you get indignant with me, my unhappiness and grief will certainly be very great.

In the other world, in our future life *where we shall meet without fail*, everything will become clear; it will become obvious to us who was right and who was wrong. In the meanwhile, as long as we are sincere, both of us, as long as we follow the voice of our conscience, as long as we do not deceive people either from cowardice or from a mean desire to please, we may live to be bitterly disappointed in our plans, expectations and beliefs, yet we shall remain honest.

Were you Madame H., or a turkey hen like R., I would not even attempt to write to you about these things. But you know yourself that you are an extra-intelligent person, in reality a thousand times more learned than I, because your learning is a solid child of your own brain, whereas mine is my *Master's*. I am nothing but a reflector of someone's else luminous light. All the same I could not prevent myself from gradually absorbing this light nor it from permeating me through and through. These ideas have entered my brain, my very soul; *ergo* I am sincere, though it is possible that I am mistaken. I am led to write this long introduction by the desire you express, you and uncle, to have two copies of my book, which shows your kind hearts and the good will you bear to one of your own blood.

The first volume is written against exact science and will certainly interest you very much. But I fear the effect that will be made on you by the second volume, written against *theology*, though for *religion*. I know how religious you are, how holy and pure is your faith, and so all my trust is placed in the fact that my book is not directed against religion, that it is not against Christ, but against the cowardly hypocrisy of those who cut each other's throats, who burn and murder in the name

of the greatest Son of God, ever since the moment He died on the cross for *all* humanity, and most particularly for sinners, for the heathen, for fallen women, for the misled and the erring.

Where is truth? Where are we to find it? We know of three great religions which are called Christian. In America, Germany, and other protestant countries there are two hundred and thirty-two sects; in America there are one hundred and seventy-six sects. Each of them demands respect, and wants it to be acknowledged that its doctrines and dogmas are true, and that the dogmas of its neighbors are false.

Where is truth? what is it? "What is truth?" demanded Pilate of Christ nineteen centuries ago. Where is it? is also the question of sinful me, but I find it nowhere. Deceit everywhere, meanness and monstrosity, and the sad inheritance of the Jewish Bible, with which the Christians have burdened themselves, and which, in half the Christian world, has smothered the very teaching of Christ.

Understand, I leave our orthodoxy out of this. There's not a word about it in my whole book. I refuse point blank to analyze it, because I want to preserve one little corner, at least, in my heart where no mistrust can crawl. Thence I chase mistrust away with all my strength. Our orthodox masses *are* sincere. Let their faith be blind and unreasonable; this faith leads them towards good. Let our priests be drunkards sometimes, or greedy, or even fools, the popular religion is pure, and cannot lead to anything but good. As to our higher classes—let them go to the devil! They are dissenters just as in any other country. They believe nothing at all, they have contracted nihilistic tendencies and materialize everything in the world.

But it is not this we are discussing now, it is universal religion.

What is the essence of all religion? Love your neighbor as yourself, and love God above everything else. Are these not the words of Jesus? Has He left us one single dogma? Did he teach one of the hundreds of articles of faith which the fathers of the church have thought out in later times? Not a word of them. He prayed for His enemies on His cross, and in His name from fifty to sixty-five million people were assassinated and cast into boiling water and flames, just as in the name of Moloch, the god of the heathen. He was against the Jewish Sabbath, He demonstrated His contempt for it, and here, in free America, a man gets imprisoned and fined for breaking the Sabbath, which, moreover, is called the *Sabbath* day, though it was carried over to Sunday. In reality what did people do? They changed the day of Saturn for the day of Sol, *Dies Solis*, that is a day of the sun and of Jupiter. We Russians call the seventh day Resurrection, reminding ourselves of the resurrection of Christ, but with the Protestants the seventh day is merely *Sun-day*. St. Paul says clearly that the choice of the day of worship does not

matter. St. Justin the Martyr openly goes against the keeping of Sunday, as this was the day when the heathens feasted their Jupiter. And here people are put into jail for not observing it.

If we are to believe the New Testament, it is impossible to believe the Old Testament. Jesus openly goes against the Old Testament and the Law. His Sermon on the Mount (see the gospel of St. Matthew) is a clear opposition to Moses. In the old days, in the Books of Moses, it is said thus and thus—tooth for tooth, and the like—and, I say unto you thus and thus. What is it if not a revolt against the old teaching of the synagogue?

Let all the churches condemn me, let men curse me; God, the Great Invisible God, sees *why I rose against the church doctrine*. I will never believe that the most holy, divine person of Jesus, could be the son of the Jewish Jehovah; of the cruel, treacherous Jehovah, who purposely hardens the heart of Pharaoh, and then strikes him for it; who tempts, personally tempts the people and then throws stones on them for it from the clouds, like a Spanish Guerilla. Goodness, what blasphemy is the Old Testament! Just see Exodus xxxiii, 18-23. If Christ believed in Jehovah they would not have crucified Him. Does He ever mention Him at all? Jehovah is purely the national deity of the Jews. And they would not have allowed him to be the god of any but the *chosen people*. Chosen people indeed! Jehovah is no other than Bacchus, and this can be proven. One of the names of Bacchus was Sabbaoth. Bacchus was Dio-Nisus, the god of Nisi, *alias* Osiris, who was born on Mount Nisi, and Mount Nisi is Sini, because the Egyptians called Sinai, Nisi. And what do we find in the Bible? "And Moses built an altar and called the name of it *Jehova-Nissi*" (Exodus xvii, 15). All the names of Jehovah also belong to some heathen god, every one of them. Solomon has no idea of Jehovah; David imported this name from Phœnicia. Jaho was one of the Kabeiri gods, secret ones which were part of all the mysteries. The Jewish "nationality" is nothing but an old woman's fable. There never was a Jewish nation until the second century B. C. Their Books are not authentic. Where is the historical proof that their sacred Books are the originals? What is the first sacred Book of the Jews? The Septuagint. In other words, the translation of seventy manuals made by order of Ptolemy. Who mentions it? Josephus alone, a writer whose blind devotion to his Jewish nationality makes him commit no end of errors. Why is it that no Greek author, no archive could be found who would confirm the story of these seventy manuals? And who should know about the doings of Ptolemy if not the Greeks and the Romans? Yet if the savants of all the world were to unite in their efforts, they could not find either a literary work or a historian that would speak of the Jews as a nation. No one ever heard about it. Here is Herodotus, for instance, a most accurate writer, a traveller and a historian, whose

every word and statement is daily finding confirmation, in our times, in archæology, paleology, philology and other sciences. He was born in 484 and died in 424 before Christ. He travelled in Assyria and the Babylonia of Cyrus. Hardly half a century before his day, the prophet Daniel turned Nebuchadnezzar into a beast; during seven years this king bellowed after the manner of a beast; forty-two thousand Jews left captivity to build the temple in Jerusalem, under the leadership of Zerubbabel. Yet Herodotus, who spent several years amongst this people and whose accuracy is simply tedious in all he says about Nebuchadnezzar, after the fall of Jerusalem, about Xerxes, Darius and Artaxerxes, says nothing at all about the transformations, and mentions no prophets, no Jewish nation, not a single Jew, in fact. Not a word, except a cursory mention of the fact that the Syrians who live in Palestine learned circumcision from the Egyptians. Is such a remissness possible on the part of Herodotus? Such an event as the head and chieftain of all the magi (Daniel) transforming a king into a beast, could not have been passed in silence by other historians, even if they merely took it for a legend. If Judea, with Solomon, David, Saul and *tutti quanti*, was a nation, how is it that in the whole world there does not exist one ancient coin with a Jewish inscription, that is, a Jewish coin, when there are any amount of Samaritan coins. As if the Jews, who hated the Samaritans, would ever consent to use the coins of their enemies without making some of their own! Coins thousands of years old are found; graves are discovered in which people were buried who lived before Moses; an indication that they have lived, at least, can always be found. But of the Jewish nation, not a trace! No graves, no coins, nothing at all! Everything evaporated and disappeared as if by magic. Nothing remains but books which the people, whose God was put to death by the Jews, must believe blindly.

Out of seventy men brought by Jacob, hardly a hundred and fifty years previous to the Exodus, the Jews grew to be almost five millions before they left Egypt. Do take the trouble to calculate what this means if the laws of statistics count for anything: it would mean that the birth of the Jews at this period was more numerous than that of red herrings. And moreover, is it credible at all that an event like the simultaneous departure of three million people should leave no trace in any monument, grave, or annal of antiquity? Yet there is no such trace. A dead silence; no answer to inquiries; no confirmation of any kind anywhere. Ah me! And what about the books themselves? Where are the historical data that would go to prove that they existed before 150 or even 120 years before Christ?

There never existed an original language which could be called ancient Hebrew. That which we call ancient Hebrew has not a single original root. It is a composite language, composed of bits of Greek,

Arabian, and Chaldean. Take any Hebrew word you choose and I shall prove to you that its root is either Greek, Chaldean, or Arabian. It is a true harlequin's dress. In the Bible all the names are made up of foreign words and suggest the cause why they are so made up. It is a dialect of the Arabs and Ethiopians, with an admixture of Chaldean.

There was a time when Babylon was a Brahmanical center, with a school for the study of the Sanskrit language. The Accadians, who were invented by our Assyriologists and who, according to Rawlinson, came from Armenia and taught the Magi the sacerdotal, that is the sacred language, were simply Aryans, from whom came our Slavonic language, also.

Here is an example for you—pardon the digression—a verse from the Rig Veda: “Dyauh vad pitâ prithivî mâtâ somah bhrâtâ, aditih svasâ.” This is out of the hymn to the Maruts, Mandala I, 191, 6. In translation: Sky is your father (Dyauh, sky, light, day, den in Russian; pitâ, father, pater), earth is your mother (mâtâ, in Russian, mater, mat), soma is your brother, (Bhrâtâ, brother, Brat in Russian), Aditi is your sister (svasâ, sister, in Russian, sestra).

To return to the subject, this is why it would be merely farcical to claim for the old Hebrew manuscripts the title of the revealed Word of God. Would God write or dictate, allowing at the same time the earth, the earthly humanity and earthly sciences to find out his mis-statements? To believe implicitly in the Jewish Scriptures, believing at the same time in the Heavenly Father of Jesus, would be altogether inconsistent; worse than that—it would be blasphemous. If our Heavenly Father, the Father of heaven and earth, the Father of the boundless universe, would deign to write, he would see to it that men were not forced to find out he was mistaken and contradicting himself all the time. Various learned investigators found sixty-four thousand mistakes in the Bible, of late; and no sooner were the mistakes corrected than the people found just as many contradictions.

This is the fault of the Jewish Massora. And in our days the learned Rabbis themselves have lost the key to their Books, and are at a loss to know what to do. It is a known fact that in Tiberia the Rabbis constantly made changes in their Bible to make it better, correcting words and dates. They either borrowed from the Fathers of the Church or acquired from them the bad habit of distorting both texts and chronology in order to be victorious over their opponents, whenever there was a public controversy.

Consequently, distorted it is!

We do not know of an Old Testament manuscript older than the tenth century. The *Code Bodleian* is considered to be the oldest. But who can vouch for its authenticity? Tischendorf has succeeded in stirring up a great to-do, and made Europe believe that he had dis-

covered the so-called Mount Sinai Code. And at present two other scientists (one of them a theosophist of ours), who have both spent several years in Palestine and have been on Mount Sinai, are about to prove that there never was such a manuscript in the library of Sinai Monastery. They made researches during two years and tried to get at every hole in the Sinai Monastery, helped by a monk, who had lived there for the last sixty years and knew Tischendorf personally. The monk says that he had been familiar with every book and every manuscript in the library for a very long time, but never heard of a book that Tischendorf discovered. The monk will be silenced, to be sure! Tischendorf has simply deceived the Russian Government by a counterfeit.

Out of six hundred and twenty manuscripts of the Old and New Testaments in the Greek, the Hebrew and other languages, there are not two that would read alike. And this is not to be wondered at. First, it is reported that the Books of Moses were lost during several centuries, and then found all of a sudden by Hilkiah six hundred years before the birth of Christ, when Solomon's Temple was pulled down and the Sodomites were persecuted, etc., etc. See II Kings, 22-23.

After a while, they all were lost, every single one. And 422 B. C., Ezra writes them down by heart in forty days (forty books!) Then they are lost again: Antiochus Epiphanes is reported to have burned them all. One hundred and fifty years before the birth of Christ they miraculously appear again. But all this is merely tradition; not one historical fact.

Then there comes the celebrated Massora. Jehovah is turned into Adonai, and, with the help of the Massorets and their complicated points, Adonai could be as easily turned into an old-fashioned Russian gentleman called Ivan Petrovich.

On the other hand, the Kabala (as well as Onkelos, the most renowned Babylonian Rabbi) teaches that Jehovah is not God by any means, but *Memro*, that is the *Word*, or *Logos*...

However we have had enough of Jewish fables for the present.

So, this is how matters stand, dear friend. I am afraid you will cross me out of the number of your relations, a sorrow from which God preserve me! But whatever happens, I cannot change the facts. I believe, but in my own way. I believe firmly. I believe that since the creation of the world (creation is a wrong word, however. I ought to have said progressive emanation or evolution of the world and of its spiritual pattern), God incarnates in man, at intervals of a few thousand, or a few hundred years, as I already wrote to you before. The chosen man becomes the temple of God on earth. The pure and holy spirit dwells in him, and becomes united to his soul and body. The result is the Holy Trinity on earth. If the early Christians themselves did not believe in these periodical incarnations, they would not have

sought safety for themselves in the theories of Antichrist and the Second Advent, in case such an incarnation came to pass again.

I believe in the Invisible and Universal God; in an abstraction of the Spirit of God, not in an anthropomorphical deity. I believe in the immortality of the Divine Spirit in every man, *but I do not believe in the immortality of every man*. Because I believe too firmly in divine justice. We all must take the Kingdom of Heaven by *force*, that is, by good deeds and a pure life. Some godless blackguard and assassin may yell in a fit of fear at the last moment: "I believe that the Son of God shed his blood for me"; but *I do not believe* that this will entitle him to take his seat with good and virtuous people. This theory, as it is now accepted by Christians, is fatal to humanity. It is blasphemous to entertain the idea that we can pile all our dirty deeds, our murders, our cruelty to our brethren on the long suffering shoulders of Jesus Christ. And the result of it is that here there hardly ever passes a week without some criminal being executed for the most awful crimes, and a Protestant or a Roman Catholic pastor standing by his gallows and announcing to the public that this murderer, this monster of vice, was reconciled with God before his death and has nothing to fear in the afterlife. Therefore, go it; have a good time! He, who has no fear of death (and they are many), may steal and kill to his heart's content. He may even find an encouragement in the established practice; if he had committed no murder, there would be no occasion for him to be reconciled with God in so solemn a manner, and consequently he might have missed heaven. But what about the victim? And where is the *justice of God* in all this? If at the moment the criminal was reconciled with God, the forgiveness of his sins were confirmed by the return to life of the dead man, or at least, by the return of the stolen property to his orphans; in other words, if the equilibrium of good and evil were to be re-established in some visible way, I could believe. There would be some reason, some logic, but as things are at present, just imagine the consequences!

Picture to yourself a lake, or rather a boundless sea. Its surface is mirror like. Naturally under the surface there are treacherous rocks, treacherous undercurrents, etc., but all this is in the right place and in order. This is humanity. It is born, it lives, it dies. The life of every separate drop (a man) in the sea depends greatly on exterior circumstances, but mostly on itself. To complete the metaphor, let us endow every drop with free will and individuality. Now imagine further that I come to the brink of the sea, pick up a stone and throw it into the water. The stone produces a perturbation according to its size. One wave pushes another, the other pushes the next. Concentric circles chase each other, and the motion of the water is communicated to the atmosphere and also to the lower strata. From above and from below

there arise hosts of dormant powers. The motion is imparted from one atom to the other, it spreads further from one layer to another, from one stratum to another, until it retires into boundless, endless space. Matter was put into motion. And as physicists know, the consequence of every initial movement are *everlasting*.

This is the picture of every crime, of every evil deed, as of every good act. Would then Divinity consent, even if it could?—I mean the God who established once for all the eternal and immutable law in both the physical and the moral worlds—would Divinity consent to stop the progress of those laws and act as if an accomplished deed had not been accomplished?

Can a stone be returned out of the depth to the hand that threw it? Can the motion of water or the progress of either matter or spirit be stopped? By the mercy of God the criminal is forgiven, but what about the victim? What about the endless victims who come *as a consequence to the first*? The victim of the first hour is of the least importance compared to the inevitable consequences.

A man is killed and the work allotted to him is violently interrupted. However insignificant, every man in his place is a link which keeps the link next to it in its proper place. A link is torn asunder, and the whole structure is shaken—there will not be one link that will not be affected.

No ma'am! forgiveness of sins before the consequences of the offense are smoothed out is no supreme justice. God is something so great, so unthinkable for us, worms of the earth, that we need waste no time in speculations concerning the divine essence.

Lo and behold, there appears in the world a manifestation and expression of God in the flesh of man—*Ecce Homo*: follow him, walk in His footsteps. As long as you live implore His help; in it I believe completely; not in the help of Supreme Divinity, for what are you in its eyes? but in the help of His Son, who represents humanity which is daily and hourly crucified by evil. He showed us the way. Not in the synagogues and the temples as the Pharisees, but in His own temple of God, in the depth of the heart of every man. "Know ye not that ye are the temple of God?" (Corinthians III, 16). Such is the question St. Paul addresses to all men.

Try to redeem your sins by that which is good; not by vain repentance, but by your deeds, and the *law of retribution* will lose its hold on you. Try, while still in the midst of this corruptible existence, firmly to identify yourself with the God in you, with your divine spirit—only then will your soul become immortal. But if you break your connection with it, if you turn away from God's envoy, the Christ, He also will turn away from you. Your soul will perish, not in a hell where are burning bon-

fires of oak and of pine, stalked by devils, with tails and horns, but *in the eternal gehenna where there is weeping and gnashing of teeth.*

This means that your soul, your ethereal alter ego, that which St. Paul calls the psychic body (I Corinthians xv, 44), which is only partly immortal, unless it is firmly joined to the spirit, will have to disintegrate after the death of your physical body; to go back to the elements, to the parts of which consists all the universe, and the human soul, amongst other things.

The subjective alone is immortal, but everything objective will come to an end. And as your spirit's covering, however ethereal, has in a way both color and shape, it cannot exist forever. This is hell for you! Hell consists in being tormented by your conscience, and also in wanderings on this earth, and in the very places where we committed some evil deed, either directly or indirectly. It also may consist in the complete disappearance of the individual.

Concerning the white and black forces—you are quite right. It could not be any other way. The world rests on the centrifugal and centripetal forces, right and left. From within without, and from without within. Were there no night, we could not see, we could not know day. Were there no evil, we would not know good. As to the personal devils, who are devils by birth and nature, there cannot be any. For this would mean giving to God a rival in creative power... The devil, or rather the idea of the opposing forces, is a kind of an Archimedean lever, around which goes the world. Or, rather, it is the field on which grows the good. For the best grain grows out of the most evil smelling and putrid manure.

One cannot recall what is past, but one can endeavor to redeem it as best one can. If in the past I was not what I was, to my shame and sorrow, if I had not made a fool of myself in my youth, I could not have the strength to hoist now seven men onto the path of virtue.

I shall try to come to you. But we must calculate well the time when you are alone in your study, or with auntie, because were the children to kick up a rumpus of any kind my body may be killed if I don't re-enter it in time.

Once more you have guessed quite right. I am writing about Storojenko and trying to prove the existence of vampires. There are many similar stories in the book, and I give much information as to the how and the why. I am uneasy only with regard to two or three chapters in the Second Volume, in which I inveigh against the Roman Catholics and the Protestants, and their saints, living and dead, in defence of the philosophy of the Buddhists and ancient Brahmins. I do not say one word about the Russian Church. But all the same will they let the book in? What is the best way to send it to you? The cost and

the trouble of sending it are a trifle. If only the book were not detained.

However, perhaps after all I have written, you will refuse to accept it yourself? I am in a dead fright for fear I have made you angry. For I love you so much and all of you, too. Still I write but the truth.

Pardon my chattering.

May the Most High protect you.

HELENA.

THERE IS NO RELIGION HIGHER THAN TRUTH.

(Motto of the Theosophical Society.)

"Surely the truth must be that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God; a part, that is, of our very religion. Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them, and as obedience due to Him. We may go further and say not only that the duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; but that they are even direct means, when rightly used, to promote our sanctification."—H. E. Manning.

We should look upon the world as a monastery in which we live, and upon our daily tasks and occupations as does the monk upon his religious observations. Only so can we carry the spirit of the disciple into the details of our lives.

OCCULT APHORISMS.

TALKS ON RELIGION.

IV.

THE MATHEMATICIAN: It will be remembered that at our last meeting Professor D—— developed the theory that ethics and religion were, in fact, founded on biological principles, and could be viewed as evolutionary derivatives from the fundamental laws of self-preservation and the perpetuation of the species. In this view, nature herself—whether moral or immoral—is seen as inculcating morals and religion in her children, by the simple expedient of letting those die that are without them; so that the religious principles are the principles of effectiveness in life as it is; and the religious attitude, the attitude of acceptance of universal law. To this view Dr. I——, our Social Philosopher, raised two objections: first, that self-preservation was by no means a fundamental law or tendency, and second, that the universe, as it is, is very far from acceptable. I have therefore asked Dr. I—— to start our talk this evening by a more detailed exposition of his views.

The Social Philosopher: I am sorry, but I did not understand that you wished me to speak on any given point, and therefore I am afraid what I had intended to say bears very indirectly upon the question which was at issue in our last meeting.

The Mathematician: I did not mean to limit you at all, and would much rather have a constructive exposition of your own opinions, than a criticism of what has been already said. You remember that at our first meeting you remained silent, so we have still to hear even your definition of religion.

The Social Philosopher: It was that which I had meant to present to-night, so, if you are willing I would ask you to consider what we may call:

A Definition of Religion, Based upon an Examination of the Various Forms of Religious Belief.

We may construct a definition of a term such as religion in two ways: first, by introspective analysis of the experience to which we apply the term in our own life; secondly, by observation of the experiences and practices to which others have applied the term.

Religion means to me something very simple—it means *the emotional attitude that results from a blending of the two feelings of dependence upon a higher power than my own, and respect for a higher worth than my own.* These feelings of dependence and reverence, or of fear and admiration, can only be blended in one way, viz.: by being directed

toward a single object in which are united the attributes of superior power and of superior worth. I can think of the object of my religious attitude as a personal God or as something very different, but so long as the object, whatever else it may be, is an identity of a deeper reality and a higher or more perfect ideal, it inspires the religious emotion.

If I should be led to believe that the universe, or any power in the universe, on which I am primarily dependent, should lack this superior worth or value, my attitude toward that object would cease at once to be religious, even though I might deem it necessary to pray or sacrifice to it or in other ways manifest my fear and sense of dependence. If, on the other hand, I should become convinced that my ideal of perfection was nothing more than an ideal, and was nowhere embodied or realized in the universe or in any existant power on which I depended, why then also the name religion would cease to be applicable to my attitude towards that ideal. In short, any doubt as to the identity of power and worth of the real and the ideal is a doubt of the objective truth of religion, and destructive of that subjective religious attitude in which the feelings of reverence and dependence are always blended.

Turning now from this definition of religion, a definition based wholly upon introspection, let us examine the various types of religion that actually exist or have existed. And here a single meaning for the term seems hard to find. In the first place, we cannot say that religion is the belief in one God, because that would bar out the polytheistic religions; nor, secondly, can we say that it is a belief in a personal God, for that would bar out the great systems of pantheism, which have at least a *de facto* right to be called religions; nor, thirdly, may we even define religion as a belief in Gods, one or many, personal or impersonal, for that would bar out Buddhism, which is properly an atheistic religion, and in which the ideal condition of being, called Nirvana, is the object toward which the religious attitude is directed, thus taking the place of the God or Gods of the theistic and pantheistic religions. All these definitions seem indeed to be too narrow; but if, on the other hand, we define religion as the "climbing instinct," as the "sense of aspiration," as the "recognition of the supernatural or the unknowable," as the "feeling of obligation," as "cosmic emotion" or as "sheer undifferentiated and hysterical emotion of any sort," we make the definition so broad as to lack the specific qualities which mark it off from the merely ethical or æsthetical attitude. And yet, if we return for a moment to the five types of religion indicated above, I think we shall see that there is one and only one fundamental characteristic common to all, which will, therefore, serve us as the meaning of the term religion.

These religions were: first, Monotheism, the belief in one personal God; second, Polytheism, the belief in several personal Gods; third, Pantheism, the belief in an impersonal God; fourth, Fetichism, the belief in

many impersonal Gods or rather forces ; and fifthly, Buddhism, the belief in a supremely real and perfect state or condition of being. Now all the theistic religions attribute to the being or beings called God not only superior power, but superior virtue. Even the Fetish is not, I suppose, a mere power, but possesses something that may inspire respect or admiration as well as fear. While in the case of Buddhism, Nirvana, although not an entity or God, is a mode or condition of existence that possesses the distinctly Godlike duality of aspect in being at once more real and more perfect than what we know in nature. Is it, then, too much to say that an examination of religions leads us to the same conception as that which resulted from introspection, namely, the conception of religion as a blend of the feelings of reverence and dependence directed to an object in which, whatever its particular nature may be, worth and power are blended? We may note, parenthetically, in justification of this view, that there are two distinct types of the ceremonial expressions of the religious attitude that correspond perfectly to the duality of that attitude and of its object, that is, praise and prayer. In praise we direct our attention to the ideal or value aspect of the divine, while in prayer the feeling of dependence upon a superior power is predominant.

I suppose it is true that in the more primitive religions, as typified by Fetichism and the lower forms of ordinary Polytheism, the element of respect is overwhelmingly dominated by the sense of fear and the desire of gain. Perhaps it may be held that in some cases the objects of the religious attitude are in no sense superior, but even inferior in moral worth, to the men who worship them, and that consequently the definition that I have proposed would be inapplicable. And I should admit that many features of primitive religion would better deserve the name either of demon-worship or mere supernaturalism, and that it is very probable that religion has originated from a sort of pseudo-science or magic, in which various esoteric rites are performed with a view to controlling in that way those natural forces which men have not yet learned to understand and control by ordinary methods. What seems to me certain, however, is the fact that as religion develops from this pre-religious stage to higher and higher forms, there is a steady increase in the ethical element. The Gods become with increasing distinctness the depositories of tribal or racial ideals. And by this I do not mean merely that the morality ascribed to the Gods becomes more perfect as their human worshippers become more perfect, a truth which everybody will admit, but that the moral side of their nature becomes more nearly equal in importance to their physical side; the advocates of religion appeal less and less to man's fear of supernatural powers and more and more to his reverence for superhuman worth and perfection.

It is customary to testify to this view by pointing to the Hebrew religion as being superior, not only to the other Semitic cults, but even

to the religion of the Greeks, in that Jehovah was recognized as being primarily a God of righteousness; and this of course is true, though it is only fair to remember that the Greeks in ascribing to their Gods a lack of enthusiasm for bourgeois standards of morality by no means meant to imply that they were seriously lacking in æsthetical or even in ethical attributes.

Now the highest point to which a religion could develop would be, I suppose, the belief in one infinite and omnipresent Reality, that possessed or embodied at the same time the ideal of infinite perfection. The two essential aspects of deity, that is, power and worth, would then be of quite co-ordinate importance, and each would be at a maximum. And if we disregard the question of the actual truth or falsity of such a belief, I suppose that most of us would agree that it is only this monotheistic type of religion that we should care for. Nevertheless it is worth pointing out that the development of religion did not cease when it attained to its highest perfection (that is, the recognition of the equal importance of the ethical and metaphysical aspects of deity), but passed over on the other side, so that we now have in several quarters the curious conception of God as an ideal being lacking, however, all objective reality.

This view of God, or the object of religious emotion, as not of necessity real, but only ideally perfect, dates from Kant's somewhat ambiguous system of Practical Reason. In the early nineteenth century, the French philosopher, Vacherot, explicitly states that perfection and existence are incompatible, and that religion must content itself with a God that is unreal. Professor Santayana, of Harvard, who is at present the chief exponent of this view, goes further and maintains that it is not only a necessity but a positive benefit for religion to divorce itself from ontology altogether. Just as our appreciation of the character of Hamlet is hampered by an irrelevant curiosity as to whether any such person really existed, so Santayana tells us, religion is vulgarized and destroyed by demanding that its ideals be embodied in the realm of existence. This sharp severance of the ideal from the real, and the consequent banishment of the objects of reverence from the world of actualities, seems to me to characterize the religious attitude of a steadily growing class of thoughtful men and women. And for this reason I believe Professor Santayana's writings upon religion deserve a more critical consideration than they are at present generally receiving.

Note that this final stage of religion is in exact logical antithesis to its first stage. In the first stage the gods exist as powers, but they are lacking in worth—religion is identified with propitiatory rites or magic. In the last stage, the gods possess perfection, and ideal significance, but lack existence. Religion is identified with poetry. And between the magic from which religion springs and the poetry and symbolism in

which it has here culminated, there is room for all the stages that may be found in its development. Both of these extremes are equally far from the ideal craved by the religious consciousness. For mere reverence for ideals without an accompanying feeling of dependence upon a power not ourselves, in which they are embodied, is as truly irreligion as is the feeling of dependence on supernatural powers which lack moral worth. But these two forms of irreligion seem to me to mark out quite perfectly, as I have said, the opposite limits between which all religions may and must be placed. And it is because they illustrate and approximately verify the conception of religion embodied in my definition, as well as for the intrinsic significance I believe them to possess, that I have spoken of them here.

The Mathematician: As I understand your thesis you begin by defining religion as a sense of dependence and reverence upon that which has power and worth. You substantiate this, first, by introspection and then by an examination of known religions. In the historical sequence of these latter you find an evolution through three broad divisions. In the first, exemplified by Fetichism, the aspect of power is predominant and the aspect of worth is negligible. In the second, exemplified by Monism, the two aspects have become equal in the concept of an omnipotent power of infinite worth. In the third, put forward by Santayana and certain modern idealists, you find the aspect of worth still perfect, but the aspect of power non-existent—as the object of reverence has become purely an ideal, toward which you cannot feel a sense of dependence. The result of this evolution of religion is that you feel all that is best in you to be severed from the universe at large and your own life to be left without support precisely where you most desire it.

Now in this, the crux of the matter is the denial of reality to the ideal.

I have never been able to appreciate the philosophic anxiety as to the *reality* of a given object. Everything that is, is real. A reflection is a real reflection, a lie is a real lie, any concept a real concept. The trouble arises when we try to classify our perfectly real concepts, and in particular when we try to ascribe physical existence to that whose existence is not physical. I confess it seems to me as though much thought was very loose in this matter, and as though there was a tendency to confuse physical existence with reality, or at least to view the former as a necessary attribute of the latter, while in fact it is no such thing. I do not question the reality of my keys because they are not in the pocket where I first searched for them. Neither should I question the reality of any object because I find it in the realm of the heart and the mind rather than of the body. If one is to discuss reality at all one must adopt some other criterion than the department of life

in which a thing is found. It seems to me that the most useful test is that of effectiveness—the pragmatic test, if you like: what does this object effect? what difference does it make?

Judged by this, or it seems to me by any other test, our ideals are both real and effective,—the most dynamic of all forces. Ideals are not static pictures which we gaze upon unmoved; but powers which possess us, compel our acts and mould our lives. Honor, Loyalty, Patriotism, these are ideals, yet what is more real, what more dynamic, more compelling? What stronger incentive have we than our ideals? What is there for which men lay down their lives so readily, or which has made such history? Surely patriotism is more effective as a spur, more sure as a support, than dollars or whips, or any material agency could ever be.

The Social Philosopher: Ideals are real as ideals, but only as ideals. We crave something more than this and would see them embodied in the external universe. A man thirsting in the desert would have the ideal of water, which would certainly be real as an ideal, and which would be effective in shaping his action. But what he wants is water—real water which can assuage his thirst.

The Mathematician: You make there several points, all of which show themselves to my mind with a little different coloring. I hardly think we can regard our ideals as made by ourselves, but rather as chosen by ourselves—a selection from powers already in life and in the universe, which we choose to light and guide our personal existence, and by so doing we augment what we have chosen. It would seem to me that the inner world, of ideals and aspirations and religious feeling, existed as independently of our personalities as does the outer physical world—the difference between them being one of dimensionality, so that in the physical world a thing is either in *or* without our bodies, but in the spiritual world it is both in and without at the same time. We live in an atmosphere of ideals as truly as in an atmosphere of air. Each is impalpable and invisible, yet each supports and nourishes, the one the inner man and the other the outer. Only in the former there is a greater selective action of what we shall take and what we shall reject, and we grow into the likeness of what we take.

You have contrasted the ideal of water, with the reality which the thirsty man craves. In this case the craving is for physical nourishment, and physical reality is demanded of that which would fulfill it. But the religious craving is for spiritual nourishment, and spiritual reality is what is demanded in its object. There it is that the ideals we hold to can support and strengthen us. Strengthening the spirit they strengthen the whole man, leading him through pain and privation and hardship, under which he would otherwise sink. This is not some idealistic theory, but a fact to which the history of every great struggle

bears witness. It therefore seems to me but a half truth to view ideals as a craving, and not recognize that they are also the fulfillment of that craving.

Again you demand the embodiment in the external universe of the object of religious feeling. In one way I do so also, in that I believe there is the hunger in every man's heart to embody and express the ideal he loves, or the Will of the Father to whom he turns; to express it and to make it, through himself, a living power in the physical world as it is in the spiritual world. To the extent to which they have been embodied in the great teachers of the race, ideals have been objective physical realities—but beyond that it seems to me unreasonable to go. Why should we demand of an ideal the same type of reality and existence as that of a stone wall?

The Social Philosopher: It may be unreasonable, but I am quite sure it is the fact that we *crave* other types of reality in the object of religious feeling,—the stone wall reality, as well as the reality of our ideals. And when either of these types of reality is absent or obscured, then our religious faith suffers. Take Huxley as an illustration, and recall what he said as to the loss of religion through an acquaintance with science, which shows us nature as immoral. Remember his statement that there could be no such thing as a "natural religion" and that there was nothing in nature which jibed with our own ideals. Huxley lost his religion as soon as he felt that the world of space and time showed no power making for righteousness, or gave no echo back of his own ideals. He did not therefore abandon his ideals. On the contrary he held to them the more firmly, and felt it the more incumbent upon him to champion them with all his strength. But he ceased to be religious.

The Oxonian: Huxley claimed to have lost what he all the time had in his breast pocket. I say advisedly his *breast* pocket.

The Author: I think the objects of religion actually possess both types of reality, and that the deeper we look into life the more convinced we are of this. It seems to me that it is a very one-sided science which sees nature as immoral,—one-sided, short-sighted and illogical. Indeed, is not the man holding Santayana's view in the position of one moved by patriotism, after deciding that he has no country?

The Logician: It is just that sense of having a country, of being part of a larger whole, that seems to me the essence of religion, in contradistinction to morality.

The Editor: I know that it is the fashion nowadays for you philosophers to insist upon a divorce between ethics and religion, and you are all up in arms at once when the two are considered identical or coterminous. Yet I wish you would explain to me how you ever would have known anything of ethics or morals except through religion. There never

would have been any such things. The human race must have had some idea of God before ethics, which are the laws governing one's relations to God, and the way one must act to reach God, could ever have been established. Once in existence as a part of the world's heritage of ideals, it seems to me you seize upon them and coldly show the door to religion which gave them birth.

The Logician: I understand that the Zoologist took up that point at your last meeting and endeavored to show that religion was a later development than ethics, the latter being directly founded in biology. But is it not also true that we find all sorts of moral ideas associated with different religions? And that this diversity is so wide that it is almost necessary to conclude that religion has nothing to do with morality?

The Mathematician: I think the Editor's point is not that religion precedes ethics, but that the two are, in reality, always tied together;—religion, let us say, as a sense of a relation between man and what is beyond him, ethics as the working out, or expression of that relation, in his life and acts. This in no way contradicts the Zoologist's view of ethics as biological efficiency, if we think of the end of the evolutionary process as union with God. But it shows us, what I think was in the Editor's mind, that it may be quite misleading to divorce, in thought, what in experience are so closely united.

The Editor: That was exactly my point. But I did not mean to divert the conversation and would like to return.

I understood you to say, Dr. I——, that the evolution of religion has followed the line of development you so clearly described, with the result that we have reached the *impasse* set forth by Santayana. Do you mean that the main current of religious evolution has, in your judgment, itself reached this hopeless point, or do you think Santayana represents simply an offshoot,—an eddy, leading to some stagnant backwater?

The Social Philosopher: I would like to believe the latter. Upon the surface of things, with such knowledge as I now possess, I am forced to give partial assent to Santayana's view, in that I do not see any other support for my aspirations than that which my ideals themselves furnish. But I am always hoping to come to some deeper insight; that the development of science, or the later evolution of religious thought, will bring to the surface some hitherto unnoticed facts; will put the whole external universe in some new and more moral light; and that the reality and power our hearts crave will be restored to the objects of our worship.

The Editor: Dr. I——, if you will pardon a personal question, I should like very much to know whether you do not really have two theories about religion; one, a very interesting hypothesis, which you put forth for argumentative purposes when discussing these things with your friends; and another very different theory which is the working hypothesis, upon which you base your conduct and your life. I suspect we

would not differ very much from this "private view," which seems to shine out almost unconsciously from much that you say.

The Social Philosopher: No, I hardly think I am guilty of that charge, though probably I have a vague faith that things are better than they appear on the surface to be.

The Author: It seems to me there is a fundamental fallacy in the thought that religions evolve. It is quite true that we see in the world the three broad divisions of religious feeling which Dr. I—— has described, but nowhere do we see the evolution of a religion from a lower to a higher form; as, for example, we can trace the evolution of biological organisms. Is it not now generally recognized that the doctrine of evolution has been too broadly stated and too indiscriminately applied? Undoubtedly there are wide fields in which the law of evolution is supreme, and where it is the key to any intelligent view of the facts. But I believe there are other fields where there is no such gradual unfoldment;—indeed many classes of phenomena which remain forever unchanged; which are to-day as they have always been, and always will be, as long as there are phenomena at all. True religion seems to me to belong to this latter class.

The Social Philosopher: I don't understand you. The religions of man are the most varied phenomena he presents.

The Author: Yes, but I was speaking of true religion,—religion as a *fact* in life, as the relation of man to the Divine. The external expressions of this in the formal religious systems of history have indeed been very diverse. But they have not evolved one into the other, nor do I see any evidences of that life in external religions which would cause them to evolve from lower to higher. Rather do I think they have all been different expressions of the same spiritual facts; given to the different races of mankind by those whose genius enabled them to see those facts. Consider the religions of China, of Egypt, of Chaldea, and of India. Widely different as are their external forms, and the symbols which they use, it still requires but a very little knowledge of them to see the underlying unity they all possess, the constant reference back to the same spiritual facts.

The Social Philosopher: This may be quite true of the world's great religions, but it certainly is not true when we consider the whole range of religious expression from primitive Fetichism to the present day.

The Mathematician: As I understand the Author's thought, he is now viewing religion as "that small old Path that leads to the Eternal"; itself endless and eternal, stretching from the infinite past, to the infinite future, always present and always the same. As always there have been those upon each stage of this path, there has always been in the world,

every shade of religious truth. But one could not say that the expressions of these evolved one into the other.

The Social Philosopher: How about the evolution of the Jewish Faith?

The Author: That was by borrowing; first from the Egyptians, then from the Chaldeans.

The Mathematician: It would seem to me that the faith of any given people might well be considered to have evolved,—just as one would move from one part of a path to another. Borrowing might well be an instrument in evolution.

The Author: Yes, but that is different. External religions themselves don't grow purer and higher. Rather do they degenerate from their initial revelation with the lapse of time. So that the further back toward its source we go in any religion, the purer and more spiritual does it become.

The Editor: What better example is there of this than Christianity?

The Author: Yes, it is an admirable illustration. There is first the purely spiritual teaching of Jesus—the description of the laws of spiritual life recorded from direct experience. Then there is the step down to the teaching of his disciples—purest in John and in Paul, who were in a sense independent witnesses, with first hand experience of their own in at least part of the teaching. From there on, down through the Church Fathers to the present day, we have a gradual decadence both in understanding and in expression.

The Mathematician: But now there is again an upward swing of the pendulum. Did we not agree that we were nearer now to an understanding of Christ's teaching than ever before?

The Author: Yes, but that is because there is to-day a new revelation. Only it is manifesting now all over the world, in many individuals and in many ways, rather than in one supreme exponent. In Science, in Literature, in Art, above all in Christianity itself, this new spirit breathes—this new divine revelation, this new feeling of spiritual law. The very fact that we are gathered here this evening is evidence of it—and, however imperfectly we sense or express it, our own hearts and minds are illumined by this new light.

The Mathematician: That is a matter upon which the Clergyman should have something to say. Mr. F——, we have heard nothing from you all the evening.

The Clergyman: Well, I hardly know just what to say. As I listened to our friend, Dr. I——, I was inclined to agree with each point as he made it, because each was so beautifully presented and was made to seem so logical and simple. But the end wasn't pleasing. Was it? And left a rather bad taste in one's mouth. It made me think of a Hegelean looking out of the window into the night and finding no other thing to

say than "I am God." That seems,—well, let us say,—inadequate, doesn't it, and not very appreciative of either the beauty and majesty of existence, or of that sense of proportion science claims to give us. To pick out just one point to emphasize, is not the difficulty Dr. I— presents to us the old one between transcendence and immanence? I think that this disappears as soon as we take a psychological rather than a metaphysical point of view.

The Oxonian: Hear! Hear!

The Social Philosopher: You know I have been immensely interested in these discussions because it is the first time in my experience that a thing, which was perfectly patent and obvious to my mind, is objected to and denied by others, in possession of the same facts as myself, and of equally trained perceptions. It is such a plain matter of fact that we do not find what we reverence in external life, but in our own ideals. It is equally evident that we crave external and objective power in the objects of our religious faith—but that this craving is not satisfied. I would like to believe in such a power in the universe, but, where is it? How can I believe in its objective existence?

The Clergyman: Why how can you *help* believing in it, when its presence is thrust at you in every moment of life? You see the evidence everywhere and in everybody. Human life, even the most degraded, is a living testimonial to it. You cannot look into the heart of anyone, even those you think the most wicked and depraved, without seeing deep within, strange, gleams of light and life and force, which sparkle like the facets of a gem. It is not perhaps a gem of the most perfect water; we can recognize its flaws, its irregularities, its lack of polish. But still it is a jewel, and he knows little of men's hearts who does not see it. And it is as much a force as it is a light—a force needing only to be set free,—already struggling for expression, and making for the fulfillment of those ideals which are its light, and of which you speak so much.

Whence come these? To me they are unmistakable evidences of the existence of God as a spiritual yet objective power. The very fact that we have ideals is evidence of God, and if I remember rightly, you yourself so implied when asked, some meetings since, of the origin of your soul's standards.

Human life, however, seems to me only one evidence among many. Everywhere in nature the same lesson is taught. We only need to stop reasoning about it, stop all our metaphysical hair-splitting and look at life and nature as they are. We will indeed be dull if we cannot then see their beauty and their worth, as well as their power.

Why is it that you think these attributes belong only to your ideals? Let us remember that the universe is considerably older than we are; that before man's mind assumed the responsibility of running the whole

universe it had been in existence for some time, and that a good deal had been accomplished. This should really be considered, and for my own part, I know that it fills me not only with respect and reverence, but with a deep and abiding sense of power.

What of this power? What is it that made life grow, and kept the stars in their appointed course? What is it that put the light of your ideals within your heart and makes them fruitful? Whence comes this power over you? Whence your aspiration? Whence, indeed, your craving that power be possessed by worth? Why it seems to me the whole of nature is an open book, in whose pages we may find endless proofs of what you seek—endless evidence of the one great central fact of God's existence, of His power, and of His worth.

The Oxonian: The great importance of what Mr. F—— has just said is that it changes our whole attitude toward religion and religious controversy. We no longer think of the essentials of religion as things we should like to have, but possibly, for reasons of the intellect, have no right to. We no longer think of them as in the region of possible doubt. Their sphere becomes the sphere of our actual experience, which we cannot doubt. Professor Huxley, for instance, imagined that he had lost religion, but he had it all the while in the very facts of his nature.

Our ideals are facts. Our inspirations are facts. Take, for example, a college student, loafing across the campus, hands in pockets, a cigarette hanging from nerveless lips. Yet two months later he leads a gallant fight and meets an heroic death in the war in Cuba. Where was this heroism? Where, in the first case, the ideals and moral power which supported him in the second? Or, again, take a fellow coming up the stairs to such a meeting as this; and let him be stopped by some inspector of mental luggage, some custom house official of reason's domain, who examines what he has with him. How easily we would all have been passed through! "Nothing to declare." Dr. I—— would doubtless have been made to pay duty on his thesis—but which of the rest of us had with him then the ideas he has since expressed. No cross section of the mind would have shown them. In this I do not mean to point to any subconscious self; but only to the bare fact of inspiration, the fact that ideals and ideas that were not in us, now are.

We find these things within us, yet they do not come from our conscious selves, they come from a source, let us call it the undersoul, and as we reverence our ideals we must reverence the source thereof.

As I remember the discussion between the Mathematician and our Social Philosopher, this also gives us a resolution of their differences. For it may be said that every ideal is not only an existence, but has a real power behind it.

There is a power that makes for the fulfillment of the ideal. By this I merely mean that in ourselves and in nature there are many tendencies

in that direction, alongside of others, which, no doubt, are in a contrary direction. Moral and religious life consists in identifying ourselves with the one sort and, so far as in us lies, in vanquishing the other. For in the religious sense all the tendencies that make for the good are united into a single conception, a single principle of good.

In ourselves, these tendencies are not wholly to be identified with our own deliberate will. The doctrine of the Holy Spirit approves itself as essentially true in experience. There is a power not ourselves within ourselves, what St. Paul calls the power that worketh in us. We can only invite its presence, assume toward it a receptive attitude, welcome it when it comes. This is essentially the attitude of prayer.

All this may be quite conformable to psychology and physiology, but it is none the less the essential fact upon which spiritual religion rests. Whether the power that makes for the ideal, what we may call *the living ideal*, is literally personal, or whether personality is only a symbol for it, is a question that need not disturb the spiritual attitude in question. The gist of the matter is that, both in the world without and in the world within, there is undeniable power making for good, calling on us to unite ourselves with it, to be its instrument. No doubt this leaves weighty problems still to be solved, but it puts the fundamentals of religion beyond the shadow of doubt.

This view makes experience supreme. But meanwhile it admits the fitness of symbolism as a means of interpreting for the spirit the facts of its life.

The Clergyman: I think that Mr. M—— has just expressed the attitude toward religion and the existence of God in which the clergy find themselves. So often they are asked the *reason* for their belief and are almost puzzled what answer to make,—the fact itself is so obvious. Indeed, so plain a matter of experience is it with us, that one could almost bring against our attitude the charge that it had ceased to be religion in that it required no faith.

The Oxonian: I remember a conversation some years ago with Mr. F——, in which the question arose whether we must not say that the treasures of reason and conscience that now exist must have come from a source that possessed reason and conscience; whether it was not impossible that the river could rise higher than its source. At that time I questioned the conclusion; but afterwards reflected that the prime fact was that there actually was in the process of the universe the tendency that has wrought these results and still is working them, a true fountain of good. That fact calls for our co-operation and devotion, and makes all differences on other items secondary.

The Mathematician: I most heartily agree to the view Mr. M—— has so illumined for us, and which seems to me to take us far toward a solution of our difficulties. Not only do I believe there is a power which

makes for the fulfillment of the ideal, but I believe this power is the most real and vital thing in life—is, in fact, the great flow of existence, the evolutionary stream itself, or the power behind that stream, as the attraction of the earth is behind the flow of water. It seems to me that it is our ideals which cause our growth, and as we grow our ideals grow also—always beyond and above us, always lighting for us the next step on our path.

Another thought that comes to me is this. Parallel to the evolution of religion which Dr. I—— traced, consider the evolution of man. At first we find him little better than the animals, living, as they do, in direct contact and dependence upon external nature. His struggles, his satisfactions, his pains and his pleasures, alike come to him from the physical world. His thoughts, his emotions, his hopes, and his fears alike have their origin there, and are circumscribed thereby. His existence is almost completely wrapped up in external physical nature, and there it is that he feels the reality of his God. This is the period of Fetichism or of nature worship.

But though the *power* of the object of his worship is thus felt to lie in the physical world, upon which he depends, the *nature* of his God transcends the physical, in that it possesses worth which is not physical. This worth is in a certain sense the image of man's next step, the prototype of those virtues toward which his heart is already turning and which he is, in time, himself to embody.

Consider now the present stage of our evolution. No longer are we in close and direct contact with the powers of external nature. Truly we depend upon them, but our dependence is remote and seldom in our consciousness. The center and circumference of our lives have alike passed inwards from the external physical world to the inner mental and emotional world. It is there that we now depend for our existence. It is there that we labor, there that we enjoy and suffer. Indeed, the outer world is only of value to us as it affects this inner world; as it reacts upon our inner life which now is the seat of reality. Just as, when man centers his life in the physical world, he finds there the reality of his worship; so we, whose lives are centered in the mental world, find in that the keenest sense of the reality of that which we worship. In each case we ascribe the power of our God to that realm of life upon which we most closely depend. And in each case the *worth* of our worship is something which transcends our world and leads us on;—as our ideals now lead us beyond the mental to the spiritual world, unlocking for us ever higher realms of life, ever deepening realities.

The Social Philosopher: Almost you convince me. And yet—Why, man, think of the cruelty of life! Think of the misery and pain and death! Think of child labor and the death rate among the children, and think of those child slaves in the Southern mills.

The Clergyman: I suppose it isn't a particularly clerical attitude—but it seems to me there are two sides to that child labor question. We hear much of the evils of child labor, but I am not sure but that the results of child idleness are worse. It is certainly idleness and not labor that fills our children's courts and houses of correction and produces our criminals. Did you ever visit those mills? Well, I have. I worked for seven years among the mill hands, in Fall River, and I have also visited the South. For the most part the work of the children is very light, requiring their presence only at intervals; between which times they are usually playing in the yard, and there is one man whose special duty it is to call them in when they are required.

But what I think must be particularly considered is the previous condition of these children. From years end to years end the greater part of them had never got enough to eat. They belonged to poor families living back in the mountains, with practically no means of support. The coming of the mills was a God-send to them. Whole families packed up and moved into the mill town, where they could now, for the first time, get employment, and where they could get food. The father and mother would both work, and the older children help. Perhaps it is hard on these children, but it is no harder than was their previous life. And by their work the family could save a little money—often enough to send the younger children to school and, in more than one case that I know of, to college.

I think that even in such cases as this, if we are fair, and look at things broadly as they really are, we will see the action of bettering forces, a gradual but sure improvement.

The Social Philosopher: But you certainly cannot call the high death rate among these children a good thing. I do not see that the statistics jibe with your theory. It seems to me little short of murder.

The Clergyman: During the entire seven years I was in Fall River I do not recall one fatal accident to any child.

The Social Philosopher: Yet the statistics show the death rate far higher among these children than the normal, far higher than among the adult workers. Surely even your optimism cannot defend such a condition as that, or see in it anything but the cruel evil it is.

The Banker: I should imagine, from what Mr. F—— has told us of the antecedents of these children, that the death rate among them would naturally be higher than among those who were better nourished. But are we warranted in this constant assumption that death is cruel? Let us for a moment postulate immortality. Is there then any necessary evil in death? We must know more of what lies either side of death before we can speak of a high death rate as an evil thing.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

IV.

THE SPANISH MYSTICS.

The only country in Europe where the Reformation gained no foothold was in Spain. Instead, there was apparently a vigorous attempt to reform the Church from within, but this attempt, brilliant as it was, and conducted by several of the greatest Saints in the calendar, was ruined by the terrible Inquisition, which achieved a greater dominion in Spain than in any other country. Against its malign influence no spirit of devotion could prevail and the work of Alcantara, of St. John of the Cross, and above all, of St. Theresa and her followers, had a brief and wonderful flower and then passed into the limbo of forgotten things, engulfed by the cruelty, bigotry, intolerance and dogmatism of the prevailing party. But no, it did not wholly die, for have we not the records of these saints, the example of their lives, as well as the written accounts of their inner experiences.

There would appear to be little doubt that the mystical movement of the 16th century was in Spain, for it was here, and here only in the western world that we find a full expression of the mystical ideal; that we find, not one, but several exemplars of the inner life of the Soul; that we can recognize once again the periodic outcropping of the world spirit which ever seeks the spiritual enlightenment of man.

This movement is notable for another reason. St. Theresa and her companions were the last of the great saints. She is nearer to us in point of time than any of the others who attained her rank in the Church calendar and consequently we have a more complete record of her life and works than is usually the case. St. Francis, St. Catherine and the other lights of the inner life, who stand out from the history of Christianity like beaconfires on a mountain top, lived so long ago that most of their writings have perished and there have survived only the scantiest records of them. But with the Spanish mystics it is different. They lived and worked in the last half of the 16th century, St. Theresa beginning her active mission in about 1565 and John taking up her work after her death in 1582. Her books, and she wrote many, and those of St. John, have come down to us complete and unmutilated. In fact the manuscript of her principal work, her autobiography, may still be seen in the royal library in Spain.

Like most mystical revivals, this one seemed to rise spontaneously, out of the soil and the time. The usual effort has been made to trace its origin to Germany and to the German movement of the previous century, but as a matter of fact no such influence can be found. Theresa was an ignorant woman. Her system was her own. St. John, who had education and an intellect of no mean order, followed her to some extent, but added elements all his own. But it does not matter. As an inquiry it is more or less idle once we realize that the force which they both expressed was the same force which all mystics of all ages have eternally expressed. There are differences more or less formal and superficial in each person's system. Indeed it is more or less of a by-word that there are as many roads to Heaven as there are travelers thither. Such special features as exist in Spanish mysticism owe their presence to the character and tendency of the place and time and are easily discernable.

Theresa and John with their followers had watched and been horrified by the gradual spread of heresy over the whole of northern Europe. The Inquisition, and perhaps the temperament of the Spanish people, made an effectual barrier to its taking root in their country, but they were keen enough to see the reasons for its tremendous success in other lands; they realized that it was the inevitable reaction against the materialism and abuses of the Church which were as widespread in their own country as in any other. So they set themselves strenuously to combat the growing decadence of the religious spirit, cherishing the dream that if they could but vitalize time-worn ceremonies and beliefs with the magnetism of their own lofty idealism, Catholicism might not only maintain her ground against her enemies, but regain what she had lost. Ignatius Loyala, who was another of the marvellous products of this century, cast off his armour and hung up his arms to enter the Church and fight the battles of the Lord instead of his foretime earthly master. Carrying into the religious field the precepts and ideals of militarism, he formed a company to fight for Jesus whose by-word should be that perfect obedience which is the keystone of military discipline. A superb ideal, which did superb work, until weak human nature corrupted his organization into what history knows as the Society of the Jesuits.

But in their several ways this inspired and intrepid handful of devout souls, with a courage and persistence which is beyond all praise; against odds which seemed more than hopeless; without money, without power, without knowledge, without influence, without any of the weapons which are deemed necessary for such a campaign, almost reconverted Spain, reinvigorated the religious life of the people, kept back heresy, and founded societies and institutions which have a vigorous life to this day. Indeed, I think the chief lesson of their lives is the wonderful work that may be done by single individuals armed with nothing what-

ever but a depth of devotion that is never dismayed, never discouraged, never cast down.

Of Alcantara I shall not say much, but to give a picture of the man, I quote from St. Theresa's *Autobiography*, "...For forty years (he told me) he had slept but one hour in the twenty-four, and that the worst penence he had suffered in the beginning was to conquer sleep, for which purpose he always remained standing or on his knees. When he slept it was in a sitting posture, his head against a wooden board fixed in the wall; his cell, which was not, as it known, more than four and a half feet long, not admitting of his lying down....He very often ate only once in three days. And he asked me why I was astonished? saying that it was very possible for one accustomed to it. His companion told me that it happened to him sometimes to go without food for eight days. It must have been when he was absorbed in prayer, for he was wrapped away in great ecstasies and impetuosities of love of God, of which I myself was once a witness. His poverty was extreme, during his youth, such his mortification that he told me had been three years in a house of his Order, and only knew the friars by their voice; for he never raised his eyes, and he did not know the way to the places where he was obliged to go, but followed the friars. The same on journeys.... He was very old when first I knew him, and so extreme his weakness, that he seemed made of the roots of trees, more than anything else. With all his sanctity he was very kind although of few words unless he was questioned. And these were very delightful, for his understanding was very fine. And thus I leave him, for his end was like his life,.....he died kneeling."

Even as we express our disapproval of his austerities we cannot fail but admire the qualities possessed by such a man, so far removed from our modern spirit. He was a natural leader, one of the highest and most influential officers of his Order, into which he breathed some of his own fine spirit of self-sacrifice and self-surrender. His physical penances, dreadful as they may seem to us now, did not prevent his living a life full of useful work for others; indeed, if we can believe his biographers, they served to refresh his flagging energies when fatigue or any kind of inertia tended to lessen his ability to serve. It was he, and others like him, who helped St. Theresa with advice and experience during the years when she was finding herself in her convent, and afterwards when she was fighting for permission to found her first institution.

St. Theresa was born March 28, 1515, at Avila, Castile, Spain. Her parents belonged to the untitled nobility and were related to most of the prominent families of the place. She was her father's favorite child, though one of a large family. Her childhood was without incident, although her religious biographers try to discover strange and wonderful portents in some infantile escapades. Much, for instance, is made of the

fact that she is said to have started off for Africa in order to be martyred, when six years of age. Her uncle discovered her trudging valiantly along a few miles from home and brought her back. As a matter of fact she seems to have lived the ordinary life of a young Spanish girl of good family until her fifteenth year when she was sent to a convent for protection, her mother having died. She remained there for several years and grew fond of the life. The convent itself was lax, while she, not being a nun, had much more liberty than when at home. She saw her friends, joined in all sorts of gaities, would appear to have had an innocent love affair, until about 17, when she had a very severe illness, during which her life was several times despaired of. She left the convent and spent most of the next year searching health.

The idea that she should devote herself to a religious life would appear to have entered her mind for the first time when on a journey to a health resort. She broke her journey at the home of her uncle, a very religious man, who lent her some books of devotion which made a great impression upon her. Shortly after this she announced to her father her determination to enter a convent. He positively refused his consent. It is now for the first time that we get a taste of the quality of the woman, for in a matter-of-fact way she adds, in her biography, that this did not worry her over much, for she had never in her whole life failed to carry out any matter that involved herself, and upon which she had once made up her mind. This is the sort of stuff of which saints are made. One of her most marked characteristics was her indomitable will. It conquered her own nature just as it conquered all her relatives and friends, and all her ecclesiastical superiors. There is no evidence that she ever met anybody whom she did not shortly dominate by sheer strength of will. Naturally this made her relations with her confessors and spiritual directors exceedingly complicated and at times almost comical, for most of them were very much afraid of her and did not dare tell her things they thought she would not want them to say.

She took the veil when 18 years old, in 1533. She had another illness shortly afterwards, which finally became so serious that she left the convent for her father's house, where she remained for over a year. Then she returned to the convent and was there continuously for 25 years, during which there were no external happenings in her life worth chronicling. But it was the period of her interior growth, and as she has left us a full account of it, there is much that could be said.

Theresa was in certain respects unlike the proverbial poet; she was not a born mystic, but made herself one. It is a most illuminating study to trace out the slow development of her inner nature during her 25 years of training. It is also a matter of great encouragement to others who are trying to tread in her footsteps to know that she started

the battle with less rather than more of the qualifications which make for success. She had no education. She had read but few books. The life in her little mountain town was narrow and circumscribed and contact with it could not give her any of the culture or training which comes from rubbing against the world. Indeed one could hardly imagine a subject less likely to attain success in the most difficult of all pursuits than this little Spanish nun, shut in by the four walls of her narrow convent, and with no opportunities to learn the lessons of life either from books or her fellow beings.

So it is absorbingly interesting to watch the slow and sure development of her character; how she took up and conquered first one fault and then another; how she dominated her lower nature by rigorous discipline, by persistence, by courage, by indomitable will. Nothing discouraged her. The years passed by, and still she kept at the work of self-conquest. Middle age came and went, but the final battle was still to be won. She conquered her pride; she conquered her vanity, she conquered her lower will; she learned obedience, humility and some measure of meekness and self-surrender. She learned how to pray; she practiced meditation: not the prayer and meditation of theological routine, but the real and very practical inner gifts which also go by those names.

Then, when almost in despair, because of the contradictory advice given her by her spiritual directors, while engaged in the deepest meditation, she heard a voice which was not a voice, and which said, "I no longer wish thee to converse with men, but with angels." She speaks of "being seized with a rapture so sudden that it almost carried me beyond myself." This was the first of the divine "locutions" which from this period were frequently to recur and which hereafter were the guide of her life. No mystic has left so complete and subtle an analysis of "interior hearing" as St. Theresa and it is worth quoting her own words to get her impressions at first hand.

She describes them as "words very clearly formed, not heard by the bodily hearing, but impressed on the understanding much more clearly than if they were so heard,—in spite of all resistance it is impossible to fail to understand them." She is careful to distinguish between what we would call activity of the psychic faculties and true spiritual communication. She also mentions a third kind of "hearing" wherein the soul is both agent and recipient,—speaking to itself, as it were; and she says that experience alone can distinguish between the different kinds. With the lower varieties of inner hearing the words are muffled and indistinct, entirely devoid of the clearness which belongs alone to those of a supernatural and divine origin. "The operation of the latter on the soul is instantaneous: they prepare, redress, soften, give light, rejoice, and soothe; it seems as if her dryness, fear and restlessness were dissi-

pated by an invisible hand. In this case they are no longer mere words, but operate with the potentiality of action. Between them and the illusions of the imagination there is the same difference as between hearing and speaking. In the latter the understanding is actively engaged arranging what it is going to say whilst in the former she is inactive and absorbed in listening. The one is like a vague conversation heard in sleep. The other is a voice so clear that it is 'impossible to lose a syllable it utters, and it comes at times when the understanding and the soul are so restless and distraught that it would be impossible for them to succeed in concocting a single good idea.'**

When these interior experiences first began she told of them at once to her confessor. He promptly informed her that they were sent by the devil and that she should make the sign of the cross and exorcise him. She obeyed as she obeyed always all the commands of her ecclesiastical superiors and one of the greatest griefs of her after life was to think how she had acted towards the Master who was helping her, treating him as if he were the evil one. Perhaps one of the most interesting things in her whole history is that when the inner guide told her to do something which was countermanded by her spiritual director the voice within invariably told her to obey, for that was her duty, and that it would all come out right, as he would see to it that her orders were countermanded. And so, sooner or later, her confessor would have a change of heart and would raise his interdiction. This happened many times.

She had a very difficult situation to meet, however, and for a time there was actual danger that the Inquisition might discipline her. There had been a number of cases of fraud in the Church, people who pretended to visions and spiritual experiences, when, as a matter of fact, they had none, and the powers in the Church were very chary in giving countenance to such happenings. It was not until several of the leading lights in the Church had visited Avila, and after meeting and talking with Theresa had given her their support, that her immediate superiors found courage to accept her visions and experiences as real.

Her life is divisible into four periods. Her childhood; the 25 years of preparation in the convent; before the beginning of her inner life; the next seven years, also passed in the convent during which she was absorbing the rich life of the spirit as it was revealed to her by her visions; and then the 15 years of her active ministry in the world, when she accomplished her practical work of founding and managing convents and monasteries and reforming her Order. Her first definite interior communication was received when she was 42, and it was not until she was nearly 50 that she started her active outer work. This period of seven years, which is the most instructive part of her life to us, was an almost constant battle with her confessors, but it ended in their becoming one

**Life of St. Theresa of Jesus*: by G. C. Graham.

and all her devoted admirers and followers. Her own description of this period is intensely vivid and is well worth the most careful perusal by anyone interested in the inner life, for no one has left so careful and so full an analysis of these rare experiences. She had an unusual gift for discriptive writing of this character; no mood or activity of the soul being too subtle for her powers of analysis.

Many of her own devotional writings are very valuable, as they should be if we accept her own testimony as to their real author, and I see much intrinsic evidence that she told the truth. There is said to be a peculiar rhythm to all communications which really do come from the inner spiritual plane. If this be so, I will let my readers be the judge of the source of the following. "Have no fear, daughter, for it is I, and I will not desert thee; fear not." "Already have I told thee to enter as thou canst. Oh, ambition of humanity, that thinkest that even earth shall be wanting, how many times have I slept under the dew of heaven, because I had no where to lay my head."

G. C. Graham, who has written one of the best recent biographies of St. Theresa, speaks thus of her *Treatise of Prayer*: "Perhaps no stranger or more wonderful book has even been penned than this guide to prayer of the Castilian nun, who bares her breast and lays open the secrets of her soul in the hushed silence of the confessional. For, whatever she thought afterwards, when she had become great and famous, she never dreamed that she was writing a world-famous book, or that her words would ever be seen by any other eyes than those of her confessor, or perhaps of that little body of persons immediately around her, who had bound themselves to love each other in Christ.

"With wonderful power, force of imagery, and fervour, she explores the hidden recesses of her soul, and follows the subtle workings of complex moods and sentiments whose origin and nature she may often have misunderstood and misinterpreted in the interests of the supernatural, but which she has defined and analysed with rare skill."

But to turn to the book itself. Who has ever described the workings of Kundalini, the spiritual force of aspiration, more clearly and more beautifully. "The flight of the spirit is something (I know not what to call it) which rises up from the interior of the soul. It seems to me that the soul and the spirit are one and the same thing; like a fire, which, burning quickly, throws up a flame which ascends on high, although it is the same fire which burns beneath, and although the flame leaps up, the fire below ceases not to burn. So the soul seems to generate from within itself, a thing so volatile and delicate, which leaps above with a movement so rapid, going with the Lord wills, that I know not better how to compare it than to flight."

She does not disguise the difficulties which confront one who would learn the interior way, and she insists many times upon the necessity for

complete self-surrender. "A pleasant way indeed to seek the love of God (and immediately we would have it poured out on us without stint, and at once, so to speak), to keep out affections even though we do not endeavor to gratify our desires; and longing at the same time to receive many spiritual consolations, never to succeed in raising them above the earth. The two cannot be reconciled. In the same way as we cannot make up our minds to give ourselves entirely, so neither is this treasure given us in all its fullness....If the beginner perseveres in his struggle towards the summit of perfection, he never travels the road to heaven alone, but like a good captain he bears along many others in his company. The difficulties to be faced are so great that it needs not a little courage to persevere, and much and great help from God. It is Calvary from the beginning. Christ himself pointed out the road of perfection, when he said, "Take thy cross and follow me!"

She likens the soul to a garden and our efforts to eradicate faults and acquire virtues to the weeding, watering and cultivation of the ground. There are four ways of watering it; to draw it ourselves from the well, the most laborious of all; or by means of a water-wheel which draws more water with less labor than the other way; or by means of a stream running through the garden; or, finally, by the rain which falls from Heaven itself and waters the ground without any effort at all upon the part of the husbandman. She compares these to the four methods of prayer and as she develops her allegory she describes these four methods in graphic and yet simple words which drive home her meaning in the clearest manner.

In the first state of prayer the beginner draws the water from the well with labor and trouble, struggling to recall and collect contumacious senses and thoughts accustomed to wander. "If we go to the well and find it dry, we must still struggle on and do our best, leaving it to God to preserve the flowers and increase the growth of our virtues without water. What shall he do who sees his effort end in aridity, distaste, despair? who feels such reluctance to go to the well, that if it were not for the thought of the service and pleasure he is doing thereby to the owner of the garden, together with what he himself hopes to gain by his wearisome labor of lowering the bucket to draw it up empty, he would abandon it in despair? who very often is unable even to do this, so powerless his arms to raise it, so helpless his understanding to think one good thought? What then must he do? Shall he give way to discouragement? No! he will rather be joyful and comforted, for his purpose is not to please himself. Let him please the great Emperor of the garden, who sees how, without payment, he is careful of his trust, and resolutely determine, although the dryness be lifelong, not to leave Christ to fall down under the Cross alone."

In the succeeding grades of prayer the labor of the gardener (the

Soul) is gradually lessened until it ceases altogether. In the second state of prayer when the water is drawn up by means of the Moorish water-wheel, the gardener with less labor draws up a greater quantity and thus, freed from the necessity of continuous toil, finds time to rest. This is the prayer of quiet.

"Here the soul begins to retire within herself, here she already touches something supernatural, for in no way can she herself acquire it, however great her effort. It is true that for some time it seems that she has been tired with turning round the wheel and working with the understanding, until the jars were full; but in this state the water is higher and the labor much less than when she drew it from the well; I mean that the water is nearer for the soul has a clearer perception of grace. This is a gathering of the faculties within themselves so as to more thoroughly to enjoy that great content, although they are neither lost (suspended) nor do they sleep; the will alone is occupied in such a way that, without knowing how, she is taken captive... The other two powers (the understanding or imagination and memory) aid the will to become better able to enjoy so much wealth; yet sometimes it happens that even though the will be united, they hinder her; but when this happens let her not pay any attention to them, but remain in her joy and quiet."

In this state, prayer becomes easy and ceases to tire. The soul loses its longing for earthly things, which is small credit to it, for it ceases to value them once it is able to compare them with interior delights.

The third way the garden is watered is by the running stream. Here the Master comes himself and does the gardening whilst the Soul stands by: The will consents to the favors it enjoys and must resign itself to all that Divine Wisdom desires for it; and for this courage is needed. All effort of the understanding ceases. "It is a sleep of the faculties, which are not entirely suspended, nor yet do they understand how they work. The delight, sweetness and joy are incomparably greater than in the last state; it is as if the water of grace was poured down the soul's throat, so that she cannot go forward nor turn back, but rejoices in unspeakable glory." It is not yet a complete union of all the faculties with God, but is more complete than in the former states.

In the first state the *will* alone is bound and in a condition of bliss, whilst the *understanding* and *memory* are left free to occupy themselves with the ordinary affairs of life. In the second state both *will* and *understanding* are bound and only *memory* is free to disturb their union; deprived of the help of the understanding, memory cannot remain quiet, but flits about like a moth of the night, restless and importunate. She advises that no more attention should be paid to it than

to a madman, but like him, it must be left to pursue its theme. In the third state the memory too is quieted and bound, and the soul is left entirely free to enjoy divine communion. In this the glory and peace enjoyed by the soul are so great that the body shares in the delights and the growth in virtue is very great. All sensation is lost in a joy which the soul is not able to understand, all faculties are so occupied in this joy that none remain free to busy itself with any exterior thing.

The fourth state of prayer beggars description. It is a complete union with and absorption in God that cannot be described in words, but the significant effect of such union, as pictured by Theresa is that the Soul returns filled with a longing for service and the desire to repay some of the wealth of love and help which has been lavished upon it. "The soul has now become strong and is chosen by God to benefit others. Little by little the Lord communicates very great secrets to it."

This very inadequate account of her Method of Prayer, almost in her own words, even when not quoted, may give some idea of her peculiar style, as well as the general character of her teaching. It does not differ materially from other mystical processes except in the figures of speech which she employs, and even the water symbol is not original with her, for it was used as far back as the time of St. Augustine. But what is marked is her sureness of touch. She is obviously writing about things which she knows well from personal experience, and it is that confidence and surety which gives the greatest value to her teaching. We feel that we may follow her without fear because she has traveled the road herself and knew the way.

Her *Autobiography* and other books were nearly all written during the seven years period already referred to, for at its close she was too busy with outer work to have much time for composition. Into this fourth period we shall not attempt to follow her. She spent the last fifteen years of her life in almost incessant travel, from one convent to another, founding or reforming as the case might be. She died on the 4th of October, 1582, and was beatified by Paul V in 1614. Her body was cut into small pieces and distributed all over the Catholic world to be venerated to this day by the faithful. She became the patron saint of Spain and by many is considered to have been the greatest light in the Church after the immediate followers of Christ and the early Fathers.

There remains one more figure to sketch into our picture before we can have an outline of the Spanish mystics,—St. John of the Cross. Born in 1533, he was 18 years younger than Theresa, and lived nine years after her. He carried on the spirit of her work more completely than anyone else, and lived to accomplish several of the things which death prevented her from finishing.

John seemed to have been born without the usual faults and weaknesses of human nature. Serene and passionless, gentle and high-souled, he moves forward to his appointed destiny unmoved by the glamour and allurements of the world against which his less fortunate brothers must fight so hard a battle. He was one of the most able and successful of all teachers of Novices and, in his *The Dark Night of the Soul* and other books he has left us a complete account of his method. It is too flowery for our modern taste; his figures of speech, his metaphors and allegories, almost conceal the depth of spiritual wisdom which, nevertheless, gleams like a hidden diamond from the midst of his verbiage.

He had a hard time of it. Most saints did. Twice imprisoned for his too faithful adherence to St. Theresa's principles, when his fatal illness overtook him, he was given permission to go and die in either of two monasteries. True even at the point of death to his ideals, he unhesitatingly chose the monastery which had for its prior his most inveterate enemy, and he died after meekly suffering the most cruel and ignominious treatment from him. As he lay on his deathbed, the bells rang out for matins. He asked what it was and when they told him, he said, "I am going to sing mine in Heaven." And then adding, "Into Thy Hands, oh Lord, I commend my spirit," he sank back and died.

JOHN BLAKE.

"We cannot have happiness until we forget to seek for it; we cannot find peace until we enter the path of self-sacrificing usefulness."

HENRY VAN DYKE.

Put the same spirit into every homely duty that you put into your meditations.

OCCULT APHORISMS.

You are your own worst enemy. When you learn that you live day by day and hour by hour with the worst enemy you will ever have to face, you will no longer fear.

OCCULT APHORISMS.

A PAGE OF THE APOCALYPSE.

I.

One of the purposes of the Theosophical Society is to pursue the comparative study of religions, with a view to making clear the inherent spiritual truths which underlie all religions. Few books offer a more promising field for this method than does the Apocalypse, known in English as "The Revelation of Saint John the Divine." Taken alone, this book is an almost insoluble enigma, so much so that it has been more than once proposed that it should be excluded from the canon of scripture. But taken together with other works of the same class, of which there are some in every religion, its enigmas are found to resolve themselves, yielding clear and valuable spiritual truths.

The first motive of the Apocalypse is John's vision of the Logos. And we shall do well to keep in mind that "the Logos" is peculiarly John's expression for the Divine Man. Not only is this so in the opening passage of the Gospel: "In the beginning was the Logos, and the Logos was with God, and the Logos was God...And the Logos was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and peace;" but John uses the same phrase in the Epistles: "That which was in the beginning...the Logos of Life; and the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;" and we find the same expression in the Apocalypse: "And he was clothed with a vesture dipped in blood: and his name is called The Logos of God." This bears out, what we have ample reason for believing, that the Gospel, the Epistles and the Apocalypse are all the work of the same seer, the "beloved disciple" John.

John was not the originator of this expression: the Logos. It is generally admitted that he took it from Philo Judaeus (circa B. C. 20—A. D. 50) of Alexandria, who in turn found it used by the Stoics and Plato. Philo was one of those who, like Plutarch, Synesius and Iamblichus, was strongly tinged with the Egyptian spirit; and John's use of this expression, the Logos, brings him into touch with the mystical life of Egypt. In his philosophical, and we may add eminently theosophical writings, Philo develops the teaching of Plato, that all manifested things have their divine originals, their prototypes, which Plato called Ideas. Philo called these same divine originals, or principles, Logoi, and taught, with Plato, that the world-process consists

in the orderly manifestation of these Logoi, under the forms of created things with which we are familiar. Philo further taught that these Logoi were summed up in a single collective Life, the host of the Logoi, to which, as a unity, he gave the name Logos. This collective Logos, Host of the divine Thought, stands above the manifested world, and through the Logos the eternal Deity works and becomes manifest.

John teaches exactly the same thing: "The Logos was in the beginning with God; all things came into being through the Logos." And John further recognizes his Master, Jesus, as being the incarnation of the Logos, the manifestation of the divine Man in human form. This teaching of the incarnation of the divine Man is as old as our knowledge. There is no period of which we have a record, where we do not find exactly the same doctrine, in almost identical terms. It was taught in Egypt long before the time of the First Dynasty. It was taught in the Euphrates valley, among the Sumerians, whom we may call the ancient Chaldeans. It was taught in the hymns of the Rig Veda, and in all later periods of Indian religion. The Logos became incarnate in two ways: primordially, in the divine manifestation which we call the world; and subsequently, in certain divine personages, who bore the message of Divinity to the world.

We therefore find that the main theme of the Apocalypse is this world-old doctrine of the Logos, the divine Thought, the divine Man, both as the collective Spirit above life, and as specially made manifest in the incarnation of the Master, Jesus. Further, the theme of the Apocalypse is John's own vision of the Logos; a divine event, or series of events, through which he entered into the consciousness of the Logos, or became conscious of the Logos; and the Apocalypse is the record of the truths which were thus made known to him. John's own words are:

"I, John, who also am your brother...was in the Spirit on the Lord's day, and heard behind me a great Voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book...And I turned to see the Voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for ever-

more, Amen; and have the keys of hell and of death. Write the things which thou hast seen..."

John is further told that the "seven stars" are the spirits of the seven churches, and that the "seven candlesticks" are the seven churches; or, as we may say, the "seven stars" are seven powers or principles of the Logos, and the "seven candlesticks" or "seven churches" are the embodied or manifested forms of these principles. This symbolism is carried out with great beauty and consistency, in the addresses to the seven churches. In each case, one title or attribute of the Logos is mentioned, and with it is associated a certain spiritual power to be gained by overcoming a defined barrier or obstacle.

Thus we have, first, the aspect of the Logos as "he that holdeth the seven stars in his right hand." With this is associated the virtue, patience, and the sin, inconstancy; and finally the reward of victory: "to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

The second aspect of the Logos is, "the first and the last, which was dead and is alive;" the virtue, endurance of tribulation; the sin, blasphemy; the reward: "be thou faithful unto death, and I will give thee a crown of life." And there follows a noteworthy phrase, to which we shall return: "He that overcometh shall not be hurt of the second death."

The third aspect of the Logos is, "he that hath the sharp sword with two edges;" the virtue is "fidelity even in Satan's seat;" the sin is false understanding, "which thing I hate;" the reward is: "to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The fourth aspect of the Logos is, "the son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;" the virtue is charity, pure love; the sin is lust; the reward, "he that overcometh, to him will I give power over the nations."

The fifth aspect of the Logos is, "he that hath the seven Spirits of God and the seven stars;" the virtue is purity; the sin, defilement, a false life—"thou hast a name that thou livest, and art dead;" the reward is: "he that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The sixth aspect of the Logos is, "he that is holy, he that is true, he that hath the key of David ('the beloved'), he that openeth, and no man shutteth; and that shutteth, and no man openeth"; the virtue is fidelity, "thou hast kept my word, and hast not denied my name"—"hold that fast which thou hast, that no man take thy crown"; the sin is lying and deceit; the reward, "him that overcometh will I make a pillar

in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and my new name."

The seventh aspect of the Logos is, "the Amen, the faithful and true witness, the beginning of the creation of God;" the virtue is earnest repentance, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The renewal of life, the transformation, the transfer of allegiance called "repentance," is further symbolized thus: "thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and anoint thine eyes with eyesalve, that thou mayest see." It is impossible not to be struck with the resemblance to the more familiar passage, in the Sermon on the Mount: "lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Following this suggestion, it will be profitable to compare in detail the sevenfold regeneration above associated with the seven aspects of the Logos, not only with the Sermon on the Mount, but also with other tracts of regeneration, such as the Seven Portals, in *The Voice of the Silence*. Enough has been said to make it clear that we are concerned with a new birth from above, which brings immortality, initiating the new-born into a spiritual life, where he is spoken of as "clad in white raiment," and having a "new name," whereby he is made known to "the Father and his angels."

Let us for a moment draw a comparison with the teaching of Paul, who says: "I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

No doubt it was in the light of the spiritual experience here referred to, that Paul was able to describe the great regeneration, in the well-known passage: "There are also celestial bodies, and terrestrial bodies: ... So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a psychic body; it is raised a spiritual body... the first man is of the

earth, earthy: the second man is the Lord from heaven... Behold I shew you a mystery; We shall not all sleep, but we shall all be changed."

In the Apocalypse, John is writing of the same transformation from the psychical body to the spiritual body, "the new man, the Lord from heaven." John considers this transformation as accomplished in seven degrees, which he associates with seven powers of the Logos. The fruit of victory is immortality, in a spiritual realm, which he, like Paul, speaks of as paradise.

II.

After the "Address to the seven churches," John records a further vision of the Logos:

"After this I looked, and, behold, a door was opened in heaven: and the first Voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the Seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four Lives, full of eyes before and behind.... And the first Life was like a lion, and the second Life was like a calf, and the third Life had a face as a man, and the fourth Life was like a flying eagle. And the four Lives had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

"And when those Lives give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: For thou hast created all things, and for thy pleasure they are and were created."

These last words show that John's teaching of the creative Logos is exactly that of the mystical religions of Egypt and the East.

One cannot fail to be struck with the recurrence of the number

seven: the seven stars, seven lamps, seven spirits, seven seals. It is interesting to note that the attendants of the Logos, the Four Lives, and four and twenty elders, again make four groups of seven. It is further said that the four angels stand "on the four corners of the earth," thus associating the Four Lives with the four cardinal points, like the Four Maharajas, in Eastern mysticism. We shall, therefore, have, as the divine hierarchy around and beneath the Logos, four groups of seven, associated with north, south, east and west; one of the Four Lives being the regent of each group. This vision of the divine hierarchy in seven ascending degrees, up to the Logos, is in complete harmony with Eastern teachings.

A later chapter beautifully supplements this description of the divine hierarchy:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the Four Lives, and fell before the throne on their faces, and worshipped God, saying:

"Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Master, thou knowest.

"And he said to me, These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

John is evidently here describing the assembly of those who have passed through the great transformation; who have been reborn from above; who have passed from the psychical to the spiritual body; purifying the psychic body, and thus "washing their robes in the blood of the Lamb," the spiritual power and life of the Logos, "for the blood is the life." This is the same symbolism as that of certain Buddhist ascetics, who wear red robes "of the color of the sunset."

We can clearly see, therefore, that the main theme of the Apocalypse

is the great life of the Logos, in its sevenfold glory, typified by the seven powers above enumerated between the two Amens; and John is primarily concerned with a description of regeneration, initiation into the life of the Logos, and consequent admission into the company of the divine hierarchy, in its seven degrees, under the Four Lives. Those who are thus admitted wear "white robes," they are immortal, and "go no more out"; and all tears are wiped away from their eyes. We cannot fail to recall the words: "Before the eyes can see, they must be incapable of tears:" strongly suggested also by the words recorded by John: "Anoint thine eyes, that thou mayest see."

There is also a close analogy between the words: "Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart," and the regenerate whose robes have been washed in the blood of the Lamb, and who stand before the throne, in the presence of the elders.

III.

The symbolism used by John in describing the sevenfold Logos and the Four Lives was not created by him. We find it used some centuries before our era by Ezekiel. And in Ezekiel we also have a noteworthy suggestion as to the source from which he in his turn drew it: "in the land of the Chaldeans, by the river of Chebar, the heavens were opened, and I saw visions of God." This carries us back to the region described in Genesis: "Babylon, and Erech, and Accad, and Calneh, and Shinar," names well known in the ancient history of the Euphrates and Tigris valleys.

Ezekiel thus describes his vision:

"I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. And everyone had four faces, and everyone had four wings... their wings were joined one to another... as for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and they four had the faces of an ox on the left side; they four also had the face of an eagle... and as for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went lightning. And the living creatures ran and returned as the appearance of a flash of lightning..."

"And the likeness of the firmament upon the heads of the living

creatures was as the color of the terrible crystal, stretched forth over their heads above...

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about.

"And as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

"And when I saw it, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."

Here again we are reminded of the words: "Before the soul can stand..."

IV.

In the book of Daniel, we have yet another description of the same vision. Daniel was a contemporary of Ezekiel, and like him shared the captivity "in the land of the Chaldeans." We are further told that Daniel was chosen, as a child "in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science," to be taught "the learning and the tongue of the Chaldeans."

We find Daniel's vision thus described: "In the first year of Belshazzar, king of Babylon (circa B. C. 555), Daniel saw a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the words. Daniel spake and said:

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another..."

"And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened..."

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame..."

"I saw in the night visions, and, behold, one like the Son of man

came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"And I Daniel was grieved in my spirit in the midst of my body (or, sheath), and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things..."

Some twenty years later, "in the third year of Cyrus king of Persia" (circa B. C. 534), Daniel saw another vision, as he was "by the side of the great river, which is Hiddekel (Tigris)":

"I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude... When I heard the voice of his words, then was I in a deep sleep on my face, and my face was toward the ground. And behold, an hand touched me...and he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright...and, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my Master, by the vision my sorrows are turned upon me, and I have retained no strength. For how can this servant of my Master talk with this my Master?...then there came again and touched me one like the appearance of a man, and he strengthened me, and he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Master speak; for thou hast strengthened me."

One cannot fail to be struck with the likeness of this vision to that which John records perhaps six centuries later: "one like unto the Son of man, clothed with a garment down to the front, and girt about the paps with a golden girdle..." And John's vision of him whose "hairs were white like wool, as white of snow," is evidently one with Daniel's vision of "the Ancient of days, whose garment was white as snow, and the hair of his head like pure wool."

This title, the Ancient, is also well known in the Indian books of wisdom: "the immemorial Ancient," "the Ancient, the Seer," are phrases used for the Logos in the Bhagavad Gita.

V.

There is yet another source of the same symbolism: the Book of Enoch. That this book was familiar to the disciples of Jesus, we learn

from the epistle which immediately precedes the Apocalypse, the Epistle of Jude, the brother of James. Jude writes:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The Zohar also, one of the ancient books of the Kabbala of the Hebrews, speaks of the Book of Enoch, considering it a genuine mystical book of high antiquity.

The name of Enoch is known to us primarily from the early chapters of Genesis, where we are told that Enoch lived "three hundred sixty and five years, and Enoch walked with God: and he was not; for God took him." This mystical personage, who is evidently connected with the cycle of the solar year, belongs to the period before the Deluge; and as the story of the Deluge is admittedly Chaldean in origin, we may well hold that Enoch also takes us back to ancient Chaldea.

For centuries, the Book of Enoch was missing. Nothing was known of it beyond the mention by Jude, the references in ancient Kabbalistic works, and somewhat more recent quotations by Irenaeus, Clement of Alexandria, Tertullian, Origen, and a few other early ecclesiastical writers.

In the year 1773, however, the book of Enoch was rediscovered by the traveller Bruce, in the ancient Christian kingdom of Abyssinia, which was converted in the fourth century, and retains many Egyptian and Coptic traditions. The Abyssinians claim to be the descendants of Hebrews who emigrated in the days of Solomon, and at the fall of Jerusalem, and they have undoubtedly a very ancient literary and religious tradition. The book of Enoch thus recovered contains the passage quoted by Jude, practically word for word as he gives it; and also many passages quoted, or alluded to, by the ecclesiastical writers just mentioned. It is, therefore, undoubtedly the genuine ancient scripture, which was in the hands of the disciples of Jesus: The name "Enoch" in Hebrew means "Initiation," and the masters of the Kabbala always regarded the book of Enoch as a genuine book of the mysteries. In 1821 a translation of the book of Enoch was made by Archbishop Laurence. In Chapter XIV, we read:

"A vision thus appeared to me. Behold, in that vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress. They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror. Into this

vibrating flame I entered; and drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a stormy sky. A flame burned around its walls; and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No trace of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me. Violently agitated and trembling, I fell upon my face.

"In the vision I looked, and behold there was another habitation more spacious than the former, every entrance to which was open before me, erected in the midst of a vibrating flame. So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendor or the extent of it. Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.

"Attentively I surveyed it, and saw that it contained an exalted throne; the appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and there was the voice of the cherubim. From underneath this mighty throne rivers of flame issued. To look upon it was impossible.

"One great in glory sat upon it: whose robe was brighter than the sun, and whiter than snow. No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him. A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the ten thousands and ten thousands who were before Him. And He required not holy counsel. Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him.

"I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his own mouth called me, saying, Approach hither, Enoch, at my holy word. And He raised me up, making me draw near even to the entrance..."

We cannot fail to recall the words of John: "Therefore are they before the throne of God, and serve him day and night in his temple." Equally close to the words of John is Enoch's description of the tree of life: "the fruit of this tree shall be given to the elect..."

Very wonderful also is Enoch's vision of the habitation of the saints, who, with the angels, and the holy ones, "were entreating, supplicating, and praying for the sons of men; while righteousness like water flowed before them, and mercy like dew was scattered over the earth. And thus shall it be with them for ever and ever.

"And at that time my eyes beheld the dwelling of the elect, of truth, faith and righteousness. Countless shall be the number of the holy and the elect, in the presence of God for ever and for ever. Their residence I beheld under the wings of the Lord of spirits. All the holy and the elect sang before him, in appearance like a blaze of fire; their mouths being full of blessings, and their lips glorifying the name of the Lord of spirits. And righteousness incessantly dwelt before him.

"There was I desirous of remaining, and my soul longed for that habitation. There was my portion before; for thus had I prevailed before the Lord of spirits. At that time I glorified and extolled the name of the Lord of spirits with blessings and with praise; for he has established it with blessing, and with praise, according to the will of the Lord of spirits. That place long did my eyes contemplate. I blessed and said, Blessed be he, blessed from the beginning for ever. In the beginning, before the world was created, and without end is his knowledge.

"What is this world? Of every existing generation those shall bless thee who do not sleep in the dust, but stand before thy glory, blessing, glorifying, exalting thee, and saying, The holy, holy, Lord of Spirits, fills the whole world of spirits.

"There my eyes beheld all who, without sleeping, stand before him and bless him, saying, Blessed be thou, and blessed be the name of God for ever and ever. Then my countenance became changed, until I was incapable of seeing.

"After this I beheld thousands of thousands, and ten thousands of ten thousands, and an infinite number of people, standing before the Lord of spirits.

"On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing before him. Their names, too, I know; because the angel who proceeded with me, declared them to me, discovering to me every secret thing.

"Then I heard the voices of those upon the four sides magnifying the Lord of glory.

"The first voice blessed the Lord of spirits for ever and ever.

"The second voice I heard blessing the Elect One, and the elect who suffer on account of the Lord of spirits.

"The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits.

"The fourth voice I heard expelling the impious angels, and prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against the inhabitants of the earth.

"After this I besought the angel of peace, who proceeded with me, to explain all that was concealed..."

One more passage from the book of Enoch, which closely resembles the passage quoted from Daniel:

"There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like one of the holy angels. Then I inquired of one of the angels who went with me, and who showed every secret thing, concerning this Son of man; who he was; whence he was; and why he accompanied the Ancient of days.

"He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits...

"And I beheld the Ancient of days, while he sat on the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him..."

This is exactly like the passage quoted from Daniel; and it is difficult to resist the conclusion that the book of Enoch, as it is very much fuller and more complete, is the source of the imagery of Daniel, and the older of the two. It has the same strong Chaldean color which we have already noted in Ezekiel and Daniel, and we are justified in saying that all the substance of these books came from the same ancient Chaldean source. Behind Chaldea stands yet more ancient Egypt.

CHARLES JOHNSTON.

(To be continued.)

"Self-rule is necessary for every religious man. A constant and fallacious excuse for sin is, 'It is natural.' There is much that is 'natural,' which has to be put aside or treated with great restraint. Nature in its 'natural' state produces weeds. Man untrained, undisciplined, is overwhelmed with sin."

W. J. KNOX LITTLE.

LESSONS IN DAILY LIFE.

THIS topic seems naturally to divide itself into three parts or subjects, viz.: What are these "lessons"? By whom or what are they given? Who or what is it that we call "we" that is supposed to receive them?

The broadest and most satisfying scheme of human existence or reason for our being here at all, is that compressed in the general proposition that there is a universal homogeneous "Being" or "It" which some call God, others the Absolute, the Infinite, etc.; that for reasons of its own, which are in no wise necessary to exploit, or to seek to explain, "It" has seen fit to differentiate itself into millions of varied forms, states and conditions, one of which is "Man" as we know him. Intelligence of some quality whether crude or refined probably permeates all these manifestations of "It" from Man up and down, but no-one nor no-thing can comprehend the intelligence or the office of those whose scale of intelligence or greatness is above that of its own, though it may understand much or all of that which is below it.

Confining our study, however, strictly to Man himself and to Man within the limits wherein we may modestly claim to *Know* him; just to commonplace us and our friends, what does each of us mean when he uses the first personal pronoun "I"? Does he mean on the one hand the great all pervading, all comprehensive Infinite, Absolute, God? Does he mean on the other hand his head or hand or foot or other member or organ or even all of these which together constitute his fleshly body? Does he mean the congeries of emotions, virtues, vices, opinions, etc., the sum of which go to make what is called his character? It cannot be any of these latter or all of them put together, because he always refers to them as his possessions, thus implying an "I" who is conscious of the sense of possession and of his separateness from the things possessed. This "I," this individualized unit of consciousness then, must be the real man who, if any, is that which should be regarded as the recipient of those so-called "lessons" of daily life. Let us, then, say that "We" are "Souls." We are aware of the Infinite, conscious that we are each a part of it, knowing the Father as little children among us know their fathers, loyal, trustful, obedient, never even thinking to question his wisdom or authority, or enquiring why he is their father or what his objects are or wherefore he created them. We are also aware that we are functioning in physical bodies and enduring for a few years the experiences of so-called daily life. These vicissitudes of joy and sorrow, of labor and of rest, whence come they and by whom? Need we look for their authorship outside of ourselves?

The first and fundamental lesson of life is that we ourselves, in some way, direct or indirect, lay the foundation of every happening of whatever nature that occurs in our life or series of lives. This law is so plainly and so frequently set before us that he who runs may read it, and only those who are mentally nearsighted can fail to perceive and be impressed by its presence. To the souls who have learned this great lesson, the series of occurrences which go to make up the panorama of daily life are merely detail, and to enumerate and seek to draw illustrations from these would be but platitude.

But the mass of the brothers have not yet learned this fundamental lesson; they catalogue their aches and pains and sorrows, physical, mental, social, financial, usually omit all reference to their joys and blessings, and pester themselves and their friends with a continuous wail as to why they are thus annoyed.

It is said that all of our vicious or nasty qualities, such as envy, jealousy, hatred, contempt, hypercriticism, etc., are the offspring of one or both of two primary moral elements, viz., Anger and Fear; and it would equally appear that our virtues, such as honesty, gentleness, courtesy, chivalry, self-restraint, etc., have for their parents the elements of Love and Confidence (faith). All the proceedings and experiences of our daily lives bear upon or are colored by one or another of the variations of these two pairs of primary moral elements, the one representing the good, the progressive, the constructive, the other standing for the bad, the retrogressive, the destructive. These lessons of daily life come to us every hour, every minute, they are legion in number and infinite in divergence; our lives are filled with them; our lives are composed of them—in a word they *are* our lives. And all these minor lessons but lead up to the great, the fundamental, the final lesson, the lesson of self dependence, Self control, and SELF consciousness. "We" then, each of us, having clothed himself in a physical body, itself provided with an emotional sounding board, as it were, and armed ourselves with a mental interpreter; having duly matriculated in this school of life and adopted its curriculum, let us accept its lessons gracefully, earnestly, scrutinizing each to cull the essence of its meaning, repeating and repeating those whose significance does not at once reveal itself, nor wasting the time of our school term by fatuous complaint or captious criticism; never worrying as to why the school was founded or why we must attend.

With our books under our arms like young children, for most of us are but very young children, let us cheerfully enter upon each daily session of the school of life, expecting difficulties, trials, failures and successes, sustained as children are by the confident belief that somewhere, somehow in the present or in the future, in this state or in another, the value of these lessons will accrue to *that* in which each recognizes his *Ego sum*.

A. H. SPENCER.

PERSONAL IDEALISM AND MYSTICISM.*

This volume of the Paddock Lectures, delivered by Dr. Inge, last winter at the General Seminary in New York, is one of the most interesting and suggestive, as well as one of the most luminous, of the recent studies of Christianity. As both the title and preface indicate, the author defends Christian Mysticism, or Christian Platonism, against the "personal idealism" of the modern "Pragmatists." But the treatment is so broad and constructive that the text itself never degenerates into barren controversy, nor is the reader teased by the uncouth technical jargon which disfigures much current philosophy. Dr. Inge has the unusual ability to make subtle things clear, without hardening or materializing them, and this work is, in consequence, an unusually simple and direct exposition of the religious attitude of the Neoplatonists and Christian Mystics.

To members of the Theosophical Society the book is important, not only as a further valuable contribution to the literature of a subject that has long occupied their attention, but also as showing the trend of the more liberal thought among the clergy. We cannot but feel that ten years ago such a series of lectures could not have been given at a Theological seminary, and it is a cause for deep congratulation that it is possible to-day.

Dr. Inge begins with a chapter on Our Knowledge of God. "Such as men themselves are, such will God appear to them to be....Our religion must be based upon our own experience, and it ought to be so. Although God's thoughts are not as our thoughts, nor His ways as our ways, we are made in His image, and no higher category than our own rational and spiritual life is open to us in which we could place Him....Man is a microcosm, with affinities to every grade of God's creation....In the nine months before we see the light, we pass through stages of evolution which in the race were spread over tens of millions of years, and in our upward progress may there not be some dim anticipations of another long period of growth which the mills of God are grinding out without haste and without rest? Can we set any limit to the achievement of our human nature? We can

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know only what is akin to ourselves, but there is that in us which is akin to God Himself. Is this mysterious centre of our being, this sacred hearth where the divine fire glows ever unextinguished, this eye which 'is the same eye with which God sees us,' to be regarded as a special organ or faculty of spiritual vision, apart from those faculties of which psychology takes cognizance—intellect, will and feeling? This does not seem to be the truth. There is no separate organ for the apprehension of divine truth independent of will, feeling, and thought. Our knowledge of God comes to us in the interplay of those faculties... Our nature is not tripartite. It is everywhere the whole mind at once thinking, feeling, and passing judgments... We are thus united to God by all parts of our psychological nature—a threefold cord which is not quickly broken. There is a trinity within us which nevertheless refuses to be wholly simplified, and which in our imperfect experience often appears as a *concordia discors*. For our nature is not fully attained; there are contradictions, discords, strifes within and without, and these are reflected in the image which we are able to form of God. That is why so many who crave for peace, certainty, and definiteness, instead of accepting our appointed lot of struggle, faith, and hope, grasp at some delusive promise of a revelation communicated purely from without, as if such a revelation would carry with it some surer pledge of truth than the assent of our reason. But no such revelation could ever be made; for what part of ourselves could receive it?... In proportion as a truth is external it is either not revealed or not spiritual... There are three avenues to the knowledge of God—purposive action, seasoning thought, and loving affection,... but love in its divine fulness is the unity of will and reason in the highest power of each."

In the resolution of this internal discord, the unification of our multiple but not divided nature, lies the secret of the knowledge of God. But to attain internal harmony requires also that we shall reach to a harmony with all that is. It is not to be found by any process of exclusion—either from a part of our own nature or from the universal life that surrounds us. As is written in *Light on the Path*, "all steps are necessary to make up the ladder... The whole nature of man must be used wisely by the one who desires to enter the way." Dr. Inge has much to say upon this fundamental principle of occultism in later chapters, but turns first to an analysis of the historic doctrines of the Neoplatonists, and pleads, as the Theosophical Society has done for thirty years, for a more intelligent study of their teaching.

"It is, I think, a strange thing," Dr. Inge says, "that the religious psychology of the Neoplatonists, which through Augustine and others had such an immense influence upon Christian theology, should be so much neglected in our time. It is often supposed that Plotinus is only the chief European representative of a dreamy and impractical type of

philosophy which may be studied in its purest form in the Indian religions. But Neoplatonism is in the line of Greek, not Oriental, thought; and Plotinus is the last great figure in the magnificent series of Greek philosophers which spans the longest period of unfettered thought that the human race has ever been permitted to enjoy. The last word in philosophy of the old civilization is not, as our English students are almost encouraged to believe, the proud and melancholy moralism of the later stoics. The real conclusion of that long travail of thought was a system which expounds the philosophy of the soul's journey to God, as traversed in the normal religious experience. We find much the same chart in all the Christian mystics, not, for the most part, because they have read Plotinus, but because they have made the voyage for themselves. Such is, in point of fact, the road along which the soul must take its solitary journey. The map of the country is, as we might expect, drawn very much alike by all who have travelled through it."

The complete unanimity of testimony given by the mystics of all times and races has been the theme of too many articles in the THEOSOPHICAL QUARTERLY to require further comment here. But it remains too little known; and its significance is most ignored precisely where it is most needed—among the clergy of Protestant Christianity. We may, however, note Dr. Inge's reference to the Hellenic element in Christianity. Until recent years we have sought the genesis or evolution of the spiritual attitude taught by Jesus, through the Hebrew prophets, and have bound together the books of the Old and New Testament as though they represented an ordered growth or sequence. It is true that these books do represent the religious evolution of the Hebrew race. It is equally true that Jesus was born into this race and that, as His teaching was given to them, He constantly referred to the sayings of their prophets. But the teaching itself is not Hebraic, nor is its spirit. Both are far closer to the Greek than to the Hebrew; closest of all, to the Upanishads,—to that ancient mystery teaching of Egypt and India which so much of the Greek philosophy reflects and to which the Neoplatonists returned. As Inge says of the Christian mystics, not because they had read of it, but because it expresses the eternal way of the soul:

In the next few pages Dr. Inge sketches the principles of "Intelligence" of Plotinus—the Divine thought revealing itself in the manifested world, which is thus at once one and many. Here he draws a distinction, insisted upon again and again in the *Secret Doctrine*, but not so often emphasized in Theology. "Our knowledge must be of the God, not of the Godhead, and the God of religion is not the Absolute, but the highest form under which the Absolute can manifest Himself to finite creatures in various stages of imperfection." Dr. Inge agrees with Tyrrell that "the fiction of God's finitude and relativity is a necessity of man's religious

life, but that the interests both of intellectual truth and of religion require us to recognize this fiction as such, under pain of mental incoherence on one side and of superstition and idolatry on the other."

The question as to whether the ascent to God is purely and exclusively ethical received from Dr. Inge the same answer as from *Light on the Path*. "We may be content to follow Plotinus in using 'the Good' as another name for the supreme category which he calls the One, though strictly speaking the Absolute must be beyond the Good which we contrast with the Bad [above the pairs of opposites]. But, though it perhaps requires some courage to say so I do not think that we have any right to assume that God is a purely ethical Being. The True and the Beautiful seem also to be roads up the hill of the Lord, as well as the Good; and though we are fully convinced that they all meet at the top, we are doing considerable violence to parts of our experience if we determine rigorously that God can have no other motive in His creation except a purely ethical one... It seems to me that Truth and Beauty are ideals too august to be ever regarded as means only... The kind of ethical obsession which dominate many religious thinkers is, in my opinion, the cause of errors and defects in their view of life."

Though, as Hesiod says, "the toil and sweat of virtue, the immortal gods have set at the beginning of the journey," it may be because otherwise we could not reconcile and unify the True and the Beautiful. Dr. Inge has, on an earlier page, given us a picture of the results of the ethical system prerequisite to mysticism. First come the civic virtues, then those which purify our natures. "When a man has advanced as far as this he is an efficient and useful member of society, and he has acquired self-control. Intellectually, his discipline has impressed upon him just those facts about God which those who aspire to be mystics without going through it never perceive. He has learned that God is *not* 'the infinite'—that, on the contrary, He is known to us as the Principle of order and limitation. He has learned that 'all's Law,' as he will some day learn that 'all's Love.' His experience so far has been quite definite and concrete. He has learned *quid possit oriri, quid nequeat*; he has no love for the 'loose types of things through all degrees' which fascinates the shallow pseudo-mystic; he knows the value of sharp outlines, and the importance of exact information. He has also learned the great lesson that illumination is not granted to the mere thinker, but to him who acts while he thinks, and thinks while he acts. Lastly, he knows the meaning of *sin*. No one can try to purify himself even as God is pure, without knowing the meaning and power of sin. But this severe mental and moral discipline brings its reward in its own partial supersession. Dualism is, after all, appearance and not reality... And so the inner discord of flesh and spirit is attuned... The will, no longer divided against itself, passes into intelligence; we become fellow-workers with God, rather than day laborers in

His service. The broken images of order and beauty, which we have trained ourselves to observe and reverence in the world, begin to form themselves into a glorious universe of gracious design through which the Divine Wisdom passes and penetrates, mightily and sweetly ordering all things."

But if the training of the moral will is fundamental, only less important is the cultivation of sound judgment and exact knowledge. "It is our duty to study reverently that most wonderful mechanism, that complex yet harmonious wisdom which is manifested alike in the infinitely great and the infinitesimally small, and we shall recognize cheerfully that scientific ignorance, as well as moral turpitude, deserves and will suffer God's displeasure. It is also clear, that if we are right, the scientific investigator should be given an honored place among the priests and prophets. He should work as a servant of God, and should be recognized as such."

The body of the book is chiefly an elaboration and defense of the altitude sketched in this opening lecture. The next two chapters are devoted, the one to the "Sources and Growth of the Logos-Christology," and the other to the "Development and Permanent Value" of the same. Here the treatment is as Theosophic as was the introduction, and we are led through the history of the Logos doctrine from Heraclitus to the present day, and the identification of the Christ therewith as a universal principle. But what will surprise most readers, accustomed to speak of this as the Johannine philosophy, is the amount of evidence in its support which Dr. Inge draws from Paul. "I wish," he says, "to lay special emphasis on this point because none of the commentators on St. Paul, so far as I know, do full justice to it. I am convinced that the conception of Christ as a cosmic principle—that conception which is enunciated in St. John's prologue—holds a *more* important place in St. Paul's theology than in that of St. John, and that it may be proved, not only from his later epistles, which some critics, partly on this account, consider spurious, but from those which are not disputed." And when one leaves this chapter and the many citations there given—it is with the conviction that Dr. Inge has proved his case.

Having commented upon the conspicuous absence from Paul's writings of reference to the incidents of Jesus' life, or quotations from his discourses, Dr. Inge continues: "We are [therefore] driven to the conclusion that St. Paul was content with the most general information as to the main heads of our Lord's teaching and the impression which His character made on those who had known Him, and that He was content to rest His own religion and theology entirely on the inner light vouchsafed to Him, and on the bare facts of the death and resurrection of the Son of God. And what especially interested him about

the death and resurrection was the light which they throw on the spiritual life of human beings. The life and death and rising again of Christ are to him a kind of dramatization of the normal physiological experience. We, too, must die to sin and rise again to righteousness; nay, we must die daily, crucifying the old man and putting on the new man—the true likeness of Him who created us. And this is why the identification of Christ with the world principle was so essential for him. The whole ‘process of Christ’ was thus proved to be the great spiritual law under which we all live.”

John and Paul, Dr. Inge tells us, “lay hold of the Gospel message from different sides. Instead of ‘Christ who died, nay rather is risen again,’ the central doctrine for St. John is ‘The Word was made flesh and tabernacled among us, and we beheld His glory.’...But both alike lay the greatest possible stress on the mystical union between the risen Christ and His members....St. John sees in Christ the Light that lighteth *every* man, to know whom is eternal life...‘I have written,’ he says, ‘that ye may know the Christ and have life through His name.’ [where “name” seems to be used as was “word” in the beginning]...But this ‘getting to know’ is a gradual process, a progressive inner experience. God reveals himself within us as we are able to receive Him, and at each stage the figure of the historical Christ becomes clearer and more intelligible to us. In this way the faith that began as an experiment ends as an experience; the body of teaching which we at first received from outside becomes part of our very selves...What the Logos is, that He was two thousand years ago. What He is, we may in some sort hope to know even better than those who then heard Him, for the Spirit of Truth cannot have been teaching mankind for two thousand years entirely in vain. And the way to know Him as He is is always the same, to keep His commandments.”

Once the view of the Christ as typifying and expressing the Logos is accepted, the remaining tenets of the Christian mystics follow as inevitable consequences. Thus we find Origin quoted to the effect that “He [the Christ] was not begotten once for all; he is always being begotten”; as in every man who comes to illumination the Logos comes to birth. Christ is born again of the Father in the soul of the disciple. As Eckhart says “The Father speaks the Word into the soul, and when the Son is born, every soul becomes Mary”; and, as Dr. Inge continues, “the whole object of our life here is to make this ‘spark’ [indwelling in the soul of the disciple and imparted from the Father] extend its light over the whole man, expelling and destroying that selfishness and isolation which is the principle of our false ‘self.’”

It is through this spark of the indwelling Logos that immortality is obtained—“the distinctive prerogative of the Divine nature.”... “So we get three dogmas, closely interconnected. The Logos is God;

redemption consists in the bestowal of immortality; and immortality is participation in the Divine nature.... Union with the glorified Christ is the essence of Christianity. The belief that the Word of God becomes incarnate in the hearts of the faithful is the very centre of Christian philosophy."

This mystic union of the soul with Christ, the sharing and blending of the consciousness of Master and disciple, is clearly incompatible with the maintenance of an impervious and isolated personality. Mysticism is therefore in practical opposition to all that tends to separateness and isolation, and in philosophic antithesis to the doctrine of "personal idealism" of Mr. Shiller and certain other modern thinkers to whose defense Professor James has recently come. The problem of personality is, in the West, the crux both of the mystic life and the mystic philosophy. So that it is this which Dr. Inge next considers. He begins by reminding us that no word corresponding to "personality" was either used or consciously missed by ancient thought. Neither the Greek *ὑπόστασις* nor *πρόσωπον* is equivalent to the Latin *persona*. The conception of both God and man, which in the early church sought expression through these terms, is quite misrepresented and hardened in the Latin; and equally so in the English "person," if personality be taken to mean something isolated and impervious to other selves. "Unless we are willing," Dr. Inge says, "to sacrifice the whole of the deepest and most spiritual teaching of St. Paul and St. John, unless we are prepared to treat all the solemn language of the New Testament about the solidarity of the vine and its branches, as phantastic and misleading metaphor, we must assert roundly that this notion of "impervious" spiritual atoms is flatly contradictory to Christianity. The result of holding such a view is the mutilation and distortion of the whole body of Christian theology. It involves the strangest and most unethical theories about the atonement. Doctrines of forensic transactions between the Persons of the Trinity, of vicarious punishments inflicted or accepted by God, of fictitious imputation of merit, all come from attempting to reconcile the theory of impervious atoms with a tradition which knows nothing of them."

The Christian view of life, as the Greek, regards the individual not as sacrificed to but rather as realizing himself in the whole. This is the paradox that Jesus stated: "he that loseth his life for my sake shall find it." The true life and self of man is the life of the Logos. "To be willing to lose our life (*ψυχή*) must mean to forget ourselves entirely, to cease to revolve round our own selfish interests, to pass out freely into the great life of the world, constructing our universe on a Christocentric or cosmocentric basis, not a self-centred one. To do this is to lose and then find ourselves. 'Know thyself' is a great maxim, but he who would know himself must know himself in God. To attempt

to find self (the individual) without God (the universal), says Prof. Ritchie, is to find—the devil. The individual assumed by the psychologist, and by the common political and ethical theories, is a half-way abstraction of the ordinary understanding, a bastard product of bad metaphysics and bad science. Christianity, as we have seen, from the very first rejected it.”...

In this contention of Mysticism there is no denial of the sacredness and value of the individual. Dr. Inge insists upon this point in many passages. He argues only that true individuality is not to be found in the isolated and self-centred life of the personality, which consists so largely of a shifting phantasmagora of reflections from the external show of things; but rather in the core of our own natures, in the Logos which is One in us and in all that is.

“This law of growth through the clash and union of opposites runs all through the Christian experience. There is no self-expenditure without self-restraint, no self-enrichment without self-expenditure; the ideals of self-culture and of self-sacrifice, so far from being hopelessly contradictory, as even such acute thinkers as Bradley and A. E. Taylor have supposed, are inseparable, and unrealizable except as two aspects of the same process. Any one who tries to attain complete self-expression—to build his pyramid of existence, as Goethe put it, as an isolated individual, is certain to fail ignominiously. The self that he is trying to bring to perfection is a mere abstraction, a figment of his imagination, and, conversely, any one who lived a purely external life, with no inner soul-centre to which all experiences must be related, would be nothing either. Our unifying consciousness is the type and copy of the all unifying consciousness of God. Our individuality is a shadow of His.”

And again: “This conception of a soul-centre, through which we are in contact with God Himself, though in an unspeakable dim remote and faint degree, seems to me a valuable one because it safeguards what is true in our aspirations after separate individuality, and asserts the fundamental teleological character of these aspirations. The practical difficulty in grasping the conception is due to the fact that spiritual things are not outside or inside each other. The inevitable spatial symbols are very troublesome. But we should try to make it our own, for it is the true philosophy of the Christian religion. ‘Christ, in all, the whole,’ supplies the necessary corrective of the ‘whole and part’ metaphor and also of the ‘organic’ metaphor. The gifts of the spirit are divided—but Christ is not divided.”

It is peculiarly difficult to the Western mind to grasp and act upon this conception of individuality. Our whole training is against it. The Anglo-Saxon “has been brought up to think that his main business is to assert himself, to make his fortune in this world, or the next, or in both. He likes to believe in a God who is an individual like himself, and who

like himself can be a partner in a transaction. Justice for him, means equitable and kindly treatment of individuals, and can have no other meaning. The constitution of the world is [to him] the product of acts of will, not a system of laws to be discovered and obeyed. . . . The difficulties which this introduces into the region of Christian faith are enormous. For instance, the doctrine of the Trinity becomes an incomprehensible and manifestly self-contradictory piece of word-jugglery, because a person is by definition one who cannot share his being with another."

"When our Lord said, 'Believe Me that I am in My Father, and ye in Me,' He was, on this theory, either using an extravagant oriental metaphor or saying nothing. And as regards the relation of human beings to each other this theory of impervious personal identity destroys the basis on which Christian love is supported. We are bidden to love our neighbors as ourselves, because we are all one in Christ. Is this also a metaphor, an example of oriental hyperbole? It was not intended to be so taken. It was the good news of the Gospel that those barriers, which are now solemnly declared to be forever insurmountable, are non-existent. Christian love is not sentimental philanthropy; it is the practical recognition of a natural and positive fact—namely, that we are all so bound up together, as sharers in the same life and members of the same body, that selfishness is a disease and a blunder which can only result in mortal injury both to the offending limb and to the whole body."

This is the Universal Brotherhood, to furnish a nucleus for which the Theosophical Society was founded.

Dr. Inge devotes his next chapter to a plea for the better adjustment of the claims of Thought and Will. As Emerson said: "All goes to show that the soul in man is not the intellect, nor the will, but the master of the intellect and the will, is the background of our being in which they lie. When the soul, whose organ he is, breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection it is love. The blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself."

This tendency of the will and intellect to act independently sets them often at war not alone with the soul of man, but with each other. At the close of an age marked by its great intellectual accomplishments we are experiencing a reaction toward the deification of the will. This both was to be expected and is a sign of healthful progress. But, as always, the pendulum swings too far, and the over emphasis upon individual will is pernicious in the extreme, if it be interpreted as the "right to be wilful." Perhaps because of the intellectual materialism of a half century ago, the modern revival of religious and mystic thought is dominated by this conception of the will, and marked by a neglect or belittling of the claims

of reason. Not only does this appear in reactionary theology, where it is used as an argument for a literal and wilful acceptance of what the reason rejects; but it is also made the basis of an important modern movement in psychology and philosophy, of which Prof. James' "Will to Believe" and lectures on Pragmatism may serve as examples, as well as Mr. Shiller's "Personal Idealism," and which in its implications is distinctly anthropocentric.

Against this Dr. Inge contends with force and acumen. "No age of the world was ever strong except when faith and reason went hand in hand, and when man's practical ideals were also his surest truths.' Faith and reason both claim jurisdiction over man's whole nature, and therefore no delimitation of territory between them is possible. The present distrust of thought as a way to religious truth must be a transitory phase. The spirit of the age, as I have said, is against it. This is a positive constructive age; we are in earnest about our religion, but we are in earnest about our science, too. We are not likely to abandon the right to seek God's truth in external nature, nor our hope of finding it. We are not likely to abandon the great discovery of the nineteenth century, the close relationship of human life with all other life in the universe, and the resulting cosmocentric view of reality. We are not likely to rest content with Lötze's theory of a world of human spirits, independent enough to produce even "surprises for God," as Prof. James suggests, in the midst of a world that has no real existence and no real significance. Of all ways of "cutting the world in two with a hatchet" this attempt to separate man from his environment is surely the most unsatisfactory. It only seems possible because we have not yet fully realized all the implications of the great scientific discoveries in the last century. It takes a very long time for a great discovery to produce all the readjustments which it ultimately makes inevitable. It may be doubted whether even Galileo's discovery has yet been fully assimilated in popular theology or in ordinary thought... For my own part I cannot see that Christianity, or any spiritual religion, is threatened by the adoption of a cosmocentric view of reality."

Not only is science not a foe to mysticism, it is its best ally. As in the Renaissance, so to-day it is science that is ushering in the revival of mysticism. The more clear-cut and precise our knowledge, the more clearly is the underlying unity and mystery of life revealed. It is because the drawing is so perfect, so exact in line and measurement, that the smile of da Vinci's John the Baptist is so full of wonder and significance. The power of mysticism is lost as soon as we blur the outlines of the intelligible.

"Religion," Dr. Inge insists, "cannot accept as absolutely true any system in which the demands of the moral consciousness remain unsatisfied, and it has a right to point out that this or that generalization based

on scientific knowledge does not satisfy the moral sense. But to do this is to state a problem, not to solve it. The business of religion is, as I have said, not with values apart from facts, nor with facts apart from values, but with the relation between them; and it proceeds on the conviction that whatever is real is rational and good. The critical understanding cannot invalidate values, but only the forms in which they are enshrined, compelling a fresh presentation of them. When religious values are stated and interpreted in terms of fact, the critical understanding has the right to be heard, and similarly the moral sense has the right to overhaul naturalistic ethics though not naturalistic physics. It is plain, therefore, that no critical results can touch religious values, but only the casket in which they are enshrined. Whatever has value in God's sight is safe for evermore; and we are safe so far as we attach ourselves to what is precious in His eyes."

And here are the sane words with which he sums his position: "If in our teaching we make the truth of Christianity depend upon a view of reality which satisfies the claims of Praxis (the will), but leave the claims of Gnosis (the reason)—the best Gnosis available in our generation—utterly disregarded, we cannot expect, and we ought not to wish, that our message will be welcomed. Christianity has been a philosophical religion from the time when it first began to have a sacred literature. It claims to be the one explanation to which heart and head will all contribute. In order to understand it, we must act out our thoughts, and think out our acts; we must know ourselves, and we must know the world around us if we wish to know God who made both, and in whom both have their being. It is in the interplay and frequent collision of Gnosis and Praxis that sparks are struck out which illuminate the dark places of reality. The problems are difficult. Of course they are! Do they not range over earth and heaven and hell? But assuredly those who, in the vigorous phrase of one of the Cambridge Platonists, have made their intellectual faculties "Gibeonites," hewers of wood and drawers of water—those who have made no effort to "add to their faith knowledge," will never reach the perfection to which God called them nor know Him *quem nosse vivere, cui servire regnare est.*"

The final lecture of the series is devoted to the Problem of Sin, and nowhere is Dr. Inge in closer accord with the Theosophic interpretation of life than in his discussion of this theme, brief as he was compelled to be. He begins by asking why the life of man is in such contrast to that of the bee or ant, whose individual activities are so adjusted to the life of the community of which they are a part. "Apparently," he answers his own question, "because from a very early date man began to use his wits, to evade or lighten his labors, to aggrandise himself, and in one way or another to alter his condition to what seems to him a better.

The possibility of progress and of retrogression came to him together. He chose to place himself on an inclined plane, with almost infinite possibilities of improvement and of degradation. And all through his life if he attempts to rise, he has to resist the dragging force of the old animal nature, in which his ancestors lived so long. He has risen above himself, though without leaving himself. And he has lost forever the ability to lead the purely animal life. That stage he has cast behind him, though the desire for it is not dead. If he gives up the struggle to be a man and tries to live as an animal, his doom is to become not an animal, but an idiot or a devil. There is no problem of evil here. We cannot eat our cake and have it... We must accept our lot for better or for worse."

Neither is there any problem of evil for the moralist. Morality tries to destroy evil, not to account for it. But morality is not the whole of religion; and for religion there is a problem of sin. "There must be a problem, because for religion the 'ought to be' both is and is not. God is not God unless he is all in all, but the God of religion is not all in all..."

"The most real thing within our experience is what is sometimes called the kingdom of values but as I should prefer to say, of *laws*, which make up the content of the mind of God. These laws *are* reality. In time and place this means that they energize and fulfill themselves. Among these laws or values is the law which binds us to a life-long struggle with what in the time-series appears as evil. This law of struggle for the good constitutes the chief value of life in this world. As Plotinus says: 'Our striving is after good, and our turning away is from evil: and purposive thought is of good and evil, *and this is a good.*' Undoubtedly moral goodness implies a turning away from evil as well as a striving after good, and therefore (to quote Plotinus again) if any one were to say that evil has absolutely no existence, he must do away with good at the same time and leave us with no object to strive after. The conflict between good and evil belongs to life in time."

But Dr. Inge has already pointed out to us that the Godhead, the absolute is above space and time, beyond the duality of the pairs of opposites and of good and evil. He is reflected to our finite intelligences and space and time as the God of Religion. If there be a way to Him, there must be a way which conceals Him, and if the one be good the other must be evil. Both disappear when we have reached our goal.

"Christ Himself hardly mentions sin, except in connection with repentance and forgiveness. He never encourages either brooding over our past sins or self-imposed expiatory suffering. We hear nothing of the sense of alienation from God in His teaching, though it appears that He passed through this terrible experience for a brief moment on the Cross. Our Lord's teaching is very severe and exacting, but fundamen-

tally happy and joyous. 'The world'—human society as it organizes itself apart from God—is to be renounced inwardly, but no war is declared against the ordinary sources of human happiness. On the contrary, the sufficiency of these simple natural joys, when consecrated by love and obedience to God, to make life happy, was part of His good news. But it seems to be the fate of great discoveries or revelations that the reconciliation which they announce is too profound to be understood, and they fall apart into dualism. Plato's ideas met with this fate, and so, in a measure, did the greater teaching of Jesus Christ."

Dr. Inge has earlier said that "a horror of sin is at the root of every vigorous religion," and that "the most serious charge which can be brought against any religion is that it promotes moral indifference." He can, therefore, afford to point out an opposite error in the following passage: "I believe that if we took our tone more from our Lord's own words and from the proportion observed in His teaching, we should get rid of certain exaggerations which, to some, appear distressing and to others unreal. I will even go so far as to say that we should sometimes resist and check by our reason those fits of intense self-reproach which are a common experience of the devotional life. These feelings move in great rhythms—persons of a nervous and emotional temperament are now exalted to heaven and now thrust down to hell. . . . There is a tendency of Christian moralists to fix their attention too much on the avoidance of sin and too little on the production of moral values."

If "Christian theology has not been able to make up its mind whether sin is a defect, or a transgression, or a rebellion, or a constitutional taint, or whether it is all these combined," an equal degree of uncertainty is shown when the question has to be answered: What is the characteristic form of sin? "What is the root-principle to which all sin may be reduced?" To this question at least three answers have been given. The root of sin is sensuality—is pride—is selfishness. To the Greeks, indeed, none of these answers seemed so satisfactory as the theory that the source of sin is delusion or disease—a perverted condition of the mind. This answer, which brings one aspect of the truth into prominence, has been unduly neglected in Christian theology.

Though the theory that the root of sin is sensuality is favored by St. Paul in some passages, and though pride is certainly the most naked form of sin (for pride is self deification), yet, Dr. Inge thinks, "those who have found the root of sin in selfishness or self-will have best understood both the teaching of Christ and the nature of sin. We find this theory clearly stated in Plato's *Laws*: 'The truth is that the cause of all sins in every person and every instance is excessive self-love.' Philo finds the root of sin in selfishness, and when we turn to the New Testament we can hardly fail to see that this is the leading conception. In the deeply significant parable of the Prodigal Son, the beginning of the

prodigal's downfall is his request, 'Give me the portion of goods that fall-eth to me?' Again and again our Lord declares that His Divine mission consists in this, that He is not come to do His own will, but the will of Him that sent Him. Again and again, both in the Gospels and in the Epistles the truth is inculcated that we must die completely to self, forget, and starve and crucify self, before we can enter the kingdom of God... It would be impossible to find stronger words (than those which Jesus uses) to express that self-consciousness, self-seeking, self-indulgence, selfishness in all its forms, is the root of sin."

The mystics, as we might expect, accept this teaching with their whole hearts. But elsewhere it has fallen into the background. The reason for this Dr. Inge finds in "the influence of modern individualism of which our so-called socialism is only a frantic variety" and continues with a most interesting comparison of the civic results flowing from the two theories of self-assertion and self-surrender.

"The gospel of self-abjuration has not been much favored by the European races in modern times, either in principle or practice. We have been wont to contrast complacently our own energetic self-assertion with what we call the dreamy pantheism of Asia, and have pointed to the subjugation of the contemplative Oriental by the vigorous European as a testimony to the superiority of our religion and philosophy. God, we like to say, helps those who help themselves. This Deuteronomic religion, which just now suits the temper of the Germans even better than that of the English, will perhaps soon cease to appear satisfactory to either nation, and may give way also on this side of the Atlantic. The time may be coming when we shall see a little more clearly the limitations of our favorite theories and practices. Civilization based on individualism has defaced or destroyed much of the natural beauty of the globe; it has made life more difficult than it ever was before, and it now shows signs of breaking up from within. The gigantic aggregations of capital on one side, and the growing hosts of unemployed and discontented on the other, are a *reductio ad absurdum* of the whole system which cannot be disregarded. Hardly less significant is the nervous overstrain caused by modern competitive business, which in the great centers of population, where the struggle is most intense, seems to be actually sterilizing many families, and leaving the world to be peopled by inferior stocks. And now, amid these disquieting symptoms, we see the emergence into power of the Japanese, whose whole morality is based on the self-sacrifice of the individual to his country, who live the simple life, and who set the smallest possible value on the preservation of their own personal existence. Those who have thought that Providence has definitely handed over the sceptre of the world to races of European descent, and especially to the representatives of robust Teutonic individualism, are probably destined to a rude awakening. The late war in the

Far East is an object-lesson which can hardly be thrown away upon Europe and America."

"Sin, then, according to the view here adopted, shows itself in self-consciousness, self-will, and self-seeking. Self-consciousness, instead of being the proud privilege which gives us a special rank in the hierarchy of God's creatures, is the blot on our lives which spoils all we do."

If modern sociological conditions drive home the lesson of the folly of selfish individualism, it is still more strongly enforced by the teaching of science. "Everywhere in nature we see the individual sacrificing himself in the interests of the race. In many species of insects the act of procreation itself involves the immediate death of one of the parents, yet these duties are not shirked. That nature is careless of the single life was observed long ago by Tennyson; and assuredly the sovereign rights of the individual are not contained in her charter. Schopenhauer saw clearly enough that nature's purpose is not the greatest happiness of the isolated individual and that all her baits and traps are designed to induce the individual to sacrifice himself in one way or another."

"The recognition must issue in pessimism just so long as we determine to stick to our impervious monads, our self-existing individuals, the subject of indefeasible rights. But the true conclusion is not pessimism. It is only the conviction that since there are in the nature of things no self-existing units with these rights and privileges, selfishness is a ruinous mistake, a blunder which leads to shipwreck in all parts of nature alike. For nature cannot be disobeyed and outwitted with impunity. It is our wisdom to obey cheerfully with the clear consciousness that we are not allowed to work out our own salvation as isolated units, and that obedience will involve us in pain and loss, perhaps irremediable loss. For our obedience must be in will if not in deed, obedience unto death, even the death of the cross. Vicarious suffering which on the individualist theory seems so monstrous and unjust as to throw a shadow on the character of God is easy to understand if we give up our individualism. It is a necessity, for the sinner cannot suffer for his own healing, precisely because he is a sinner. The troubles which he brings on himself cannot heal his wounds. Redemption must be vicarious; it must be wrought by the suffering of the just for the unjust. And the redemption wrought by one is efficacious for many because we are united to Him by closer bonds than those of ethical harmony. Sin is that which cuts us off from all this. It erects an image of the false self, the isolated, empirical self, which has no existence,—and makes this idol its god. The forms of worship which are offered to it differ greatly. The false self may be hampered and indulged, or it may be treated as a hard taskmaster and slaved for day and night. Huge quantities of gold and silver may be stored up for its future use, as if it was to live forever; or lastly, as savages break an idol to which

they have prayed in vain, the false self may be punished by killing the body to which it is attached; disappointed selfishness may end in suicide."

"Here then is a view of sin which gives us a practical standard. It is in the I, Mine, Thou, and Thine that all evil has its source. Does this view demand an impossible detachment from personal, living interests? It seems to me that it does just the opposite. *We are* what we are most deeply interested in. We are what we love. And what we love, because we love it, is not external or alien to ourselves. 'Amate quod eritis,' says St. Augustine. Outside interests are only outside because we make them so. In the spiritual world there is no outside or inside, no mine, and not mine; all is ours that we can make our own. All is ours if we are Christ's. For Christ, as the Logos, the Power of God, and the Wisdom of God, is the life of all that lives, and the light of all that shines."

H. B. M.

"All I have read . . . is to lead me up to patience: patience under ignorance, patience under fear, patience under hope deferred, patience so long as free will entails the terrific possibility of self-destruction; patience until (please God) my will freely, finally, inflexibly, becomes one with the Divine Will."

CHRISTINA ROSSETTI.

On this plane the soul experiences nightmare. It dreams in our daily life. Awaken it: disentangle it.

OCCULT APHORISMS.

"Solomon's Proverbs, I think, have omitted to say, that as the sore palate findeth grit, so an uneasy conscience heareth innuendoes."

GEORGE ELIOT.

"The greatest kindness any teacher can do to those he teaches is to help them always to live a life of faith and courage,—a victorious life."

J. R. MILLER.

BHAGAVAD GITA.*

INTRODUCTION TO BOOK XVI.

Leaving for a time the threefold division of life according to the Three Powers, Book XVI approaches the moral problem in a more direct and simple way. The main theme of the book is exactly that of the Epistle of St. James:

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against truth. This wisdom descendeth not from above, but is earthly, psychical, devilish."

One may state the matter thus: The psychical nature lies between the animal in us and the divine. It is the essence of the psychical nature that it will reflect and mirror in its own substance whatever the attention and the will are set on. Therefore if the thoughts are fixed on the appetites of the body, the animal desires and passions, these will be reflected in the psychical nature. And reflected not in their simplicity, as they are in the wild animal life, but mirrored and broken into a thousand images, distorted, exaggerated out of all semblance of natural likeness or natural purpose. Thus the simple animal impulse of self-preservation will become ambition, selfishness, cruelty; in like manner the animal search for food and water will be mirrored and distorted into psychic gluttony, drunkenness, greed, and the pure animal power of reproduction into lust and passion. This is "the wisdom from beneath," as St. James calls it, the word "wisdom" translating "sophia," which means rather "executive force." This is the impulse which is "earthly, psychical, devilish," or demoniac, as the Bhagavad Gita puts it.

But if the heart be set on the things of the Spirit, then the psychical nature will reflect and mirror into itself spiritual things. The eternal power of the Spirit will be mirrored as peace, stability; the oneness of the Spirit, in virtue of which the One Life stands at the heart of all living things, will mirror itself as gentle charity, as kindly affection one to another, with brotherly love. The ever-living joy of the Spirit will mirror itself as happiness and peace. Thus shall we have that wisdom from above, which is "first pure, then peaceable, gentle, full of mercy, without hypocrisy."

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Nor will the direction of thought and will affect the emotional nature only. The intellect will be similarly colored. If the heart be set on the things that are below, then the psychic nature, mirroring the things that are below, will build an intellectual image of a world, material, gross, not ruled by divine law, subject to chance, to death and dissolution. But if the heart be set on the things above, then the intellectual nature will build an image of the world in harmony with the things that are above, and will perceive the world as permeated by divinity, ruled by holy law, made out of the elements of the best in us, and akin to our hearts and souls, not merely to the grossness of our bodies. Thus does our intellectual view of the world depend not at all on logical deductions but on the purity or impurity of our moral natures.

This materialistic mood of mind is dramatically expressed in the passage beginning, "This have I gained to-day; this desire shall I obtain; this much I have, and this shall I have of further wealth; this foe has been slain by me, and I shall slay yet others..." and ending "Thus they say, deluded...and fall into the impure pit of hell."

We cannot fail to be reminded of a similar passage:

"This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, drink, be merry. But God said unto him, Fool, this night thy soul shall be required of thee..."

BOOK XVI.

THE MASTER SAID:

Valor, cleanness of heart, steadfast union with illumination, generous giving, control, sacrifice, study, fervor, righteousness,

Gentleness, truth, freedom from anger, detachment, peace, loyalty, pity for all beings, an unslavish mind, mildness, modesty, steadfastness,

Fire, patience, firmness, purity, good-will, absence of conceit, these belong to him who is born to the godlike portion, O descendant of Bharata!

Hypocrisy, pride, vanity, anger, meanness, unwisdom, these, O son of Pritha, are his, who is born to the demoniac portion.

The godlike portion makes for liberation, and the demoniac for bondage. But grieve not, son of Pandu! thou art born to the godlike portion. (5)

There are two ways of beings in this world: the godlike and the

demoniac. The godlike has been declared at length; hear now from Me the demoniac, O son of Pritha.

Those of demoniac nature know not right action nor right abstinence; nor purity nor discipline nor truth are found in them.

This world, say they, is without truth or firm foundation, without a Lord; not ruled by mutual law, driven only by wilfulness.

Resting in this view, self-destroying, of little wisdom, they come forth violent and hostile, for the destruction of the world.

Taking their refuge in desire insatiable, following after hypocrisy, vanity, madness, through delusion grasping after thoughts of evil, they follow unclean lives; (10)

Given to limitless imaginings stopped only by death, they yield themselves up to the enjoyment of their desires, persuaded that there is nothing else;

Bound by a hundred meshes of expectation, filled with lust and wrath, they seek, for the enjoyment of their desires, to heap up wealth unjustly:

"This have I gained to-day; this desire shall I obtain; this much I have, and this shall I have of further wealth.

"This foe has been slain by me, and I shall slay yet others. I am a lord, I am master of feasts, I have won success and might and happiness;

"I am wealthy and well-born, what other is like unto me? I shall sacrifice, I shall give gifts, I shall exult;" thus say they, deluded by unwisdom, (15)

Wandering in many imaginings, enmeshed by the nets of delusion, fastened to the feasts of their desires, they fall into the impure pit of hell.

Puffed up with self-conceit, vain, following after wealth, fame, intoxication, their offerings are no true offerings, full of hypocrisy and lawlessness.

Clinging to self-conceit, violence, pride, lust, wrath, hating Me in themselves and in others, and full of cavilling;

Them, full of hate, cruel, basest of men in the world, I cast down quickly in their impurity into demoniac wombs.

Entering demoniac birth, deluded in birth after birth, not finding Me, O son of Kunti, they go the lower way. (20)

Threefold is this door of soul-destroying hell: lust, wrath, and greed are its doors; therefore let him shun these three.

The man who gets free from these three doors of darkness, O son of Kunti, reaches happiness of soul, and thenceforth goes the higher way.

He who, scorning the scriptural law, does according to his own lusts, reaches not perfection, nor happiness, nor the higher way.

Therefore the scripture is thy rule, to establish what shall be done, what left undone. Knowing the work appointed to thee by the scripture, deign thou therefore to perform it.

INTRODUCTION TO BOOK XVII.

The early verses of Book XVII may remind us of something we should never forget: that the speech of the Orient is always symbolical; that, for the Eastern mind, the particular always represents the universal, so that each particular symbol stands for a universal truth. This is the principle on which the mystery language is based, in which all true Scriptures are written; for that alone is a true Scripture, whose writer has clear vision of the universal, the One Eternal, and beholds that Eternal in each individual form.

Thus the words: "Those of Substance worship bright deities; those of Force worship deities greedy and passionate; the men of Darkness worship the hosts of darkness," means very much more than that the good worship the Devas, the passionate worship Titans, the sluggish worship ghosts. For we must remember that the Three Powers, Substance, Force, Darkness express much the same truth as the Three Worlds of the Vedantins. So that "those of Substance" really means those whose consciousness has been raised to their spiritual nature, and dwells there. They whose consciousness has thus opened in the spiritual world will aspire toward the bright, divine powers of that world. They will "lay up treasure in heaven." And their thought of God will be in harmony with that spiritual world; they will conceive of the awful majesty of the Silent One as the heart of love, mightily working for the final good of all. The men of Force are those whose consciousness dwells in the psychic nature; the realm of emotionalism, of the argumentative mind, of ambition, strife, egotism, self-reference. These will worship all that makes for a like activity, a like vibration in themselves. For all these psychic activities are, in one sense, vibratory perturbations of the psychic body, psychic stimulants, for the obtaining of which physical stimulants are taken. These are the "deities greedy and passionate," worshipped by the "men of Force"; and, in another sense, those who dwell in the psychic realm will picture to themselves deities greedy and passionate, gods jealous and destructive. This is the impulse which leads men to think that their gods will be served by fierce controversies about the gods of others, by campaigns of persecution, whether bodily or mental, in favor of orthodoxy of whatever color; by attempts to force their views of God down the throats of others; in a word, by every sin against the great law of tolerance. Again, the cause is not mental limitation so much as moral perversity; the consciousness being centered in the psychical nature, which is separatist, self-assertive, prone to hostility and hate.

Then we have, in the enumeration of the Three Foods, another instance of Eastern symbolism. For Food, in the mystery language, is a general name for all experience that is wrought into the nature, food of body, food of mind, food of heart and soul. Those who take into

themselves spiritual power, drawing into their hearts the divine life above them, eat spiritual food, the mystical "body of the Lord." This is the symbol on which rests the sacrifice of bread and wine, which was first associated with the death and resurrection of Osiris, and was for ages a mystical rite of Egypt. The body of the sacrificed god is the divine Logos, entered into incarnation, and offering itself inwardly to our souls, in sustenance and support.

This symbolic meaning of food is found in the oldest Upanishads. Thus, in the teaching of the father of Shvetaketu, we read:

"Learn from me, dear, the meaning of hunger and thirst. When a man hungers, as they say, the Waters guide what he eats. And as there are guides of cows, guides of horses, guides of men, so they call the Waters the guides of what is eaten. Thus you must know, dear, that what he eats grows and sprouts forth; and it cannot grow without a root. And where can the root of what he eats be? Where but in the world-food, Earth? And through the world-food, Earth, that has sprouted forth, you must seek the root, the Waters. And through the Waters that have sprouted forth, you must seek the root, Radiance. And through Radiance that has sprouted forth, you must seek the root, the Real. For all these beings, dear, are rooted in the Real, resting in the Real, abiding in the Real."

Here, it is evident, we have the exact equivalent of the teaching of Spirit and the Three Powers. The Real of the Upanishad is Spirit. Radiance is the same as Substance; the Waters are the same as Force; Earth, the world-food, is the same as Darkness. From the Real, the Higher Self, are emanated the spiritual, psychical and animal natures. Or, as the Upanishad says, from the Real the Radiance sprouts forth; from the Radiance the Waters sprout forth; from the Waters the world-food, Earth, sprouts forth. And each realm of our being is ruled by the realm above it. The experience of the bodily nature is guided and ruled by the powers next above, the psychical or astral powers, while the experience of the psychical nature is ruled by the spiritual powers. Or, as the symbolic language of the Upanishad says:

"When a man hungers, as they say, the Waters guide what he eats. And when a man thirsts, as they say, the Radiance guides what he drinks. And as there are guides of cows, guides of horses, guides of men, so, they say, the Radiance guides the Waters. Thus you must know, dear, that what he drinks grows and sprouts forth; and it cannot grow without a root. And where can the root of what he drinks be? Where, but in the Waters? And through the Waters that sprout forth, you must seek their root, the Radiance. And through the Radiance, dear, that sprouts forth, you must seek its root, the Real. For all these beings, dear, are rooted in the Real, resting in the Real, abiding in the Real. And how

these three: the world-food, Earth, the Waters, Radiance, coming to a man, become each threefold, threefold, this has been taught already.

"And of a man who goes forth in death, formative Voice sinks back into Mind; Mind sinks back into vital Breath, vital Breath to Radiance, and Radiance to the higher Divinity. This is the soul, the Self of all that is, this is the Real, this is the Self, That Thou Art, O Shvetaketu."

Thus hunger and thirst mean the impulses of bodily and psychical experience. When all experience has been consecrated by sacrifice, so that we see in all things the life of the higher Divinity, then food and drink are also consecrated; all experience becomes divine, and we partake of the mystical bread and wine.

The same spirit of symbolism underlies what is further said of gifts, penance and sacrifice: exactly the same spirit that finds expression in the words:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?"

The teaching of the righteous gift, to one who will not return it, finds a parallel in the words: "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee..."

BOOK XVII.

ARJUNA SAID:

They who, neglecting the scripture ordinance, nevertheless sacrifice full of faith, what is their basis, is it Substance, Force or Darkness?

THE MASTER SAID:

Faith is of three kinds; it is according to the innate character of embodied beings, either of Substance, or of Force, or of Darkness. Hear it thus:

Everyone is according to the nature of his faith, descendant of Bharata. For man is formed of faith; what his faith is, that verily is he.

Those of Substance worship bright deities; those of Force, deities greedy and passionate; the others, the men of Darkness, worship the hosts of darkness, the spirits of night.

They who submit themselves to penance not appointed by scripture, and terrible, their hearts full of hypocrisy and vanity, following after lust, rage, violence, (5)

Foolishly afflicting the lives that dwell within their bodies, and Me also within their inner selves, know these to be of demoniac mind.

And the favorite food of each is also divided threefold, and likewise the sacrifice, penance, gifts. Learn the divisions of these :

Foods that increase the life-force, power, strength, health, well-being, happiness, foods that are savory, mild, strengthening, vigorous, are dear to the men of Substance.

Foods that are acrid, bitter, salt, over-hot, sharp, stinging and burning, are the foods dear to the men of Force, and bring pain and sorrow and sickness.

Foods that are stale, whose savor has departed, which are decayed and corrupt, things that are leavings and impure are the choice of the men of Darkness. (10)

The sacrifice that is offered according to law, by those who are not seeking reward, but whose only thought is, that it is right to sacrifice, is the offering of the men of Substance.

But what is offered through desire of reward, or through hypocrisy, know this, O best of the Bharatas, to be the sacrifice of Force.

The sacrifice that is offered contrary to law, at which no food is distributed, where there are no chants nor gifts, the sacrifice that is without faith, is declared to be of Darkness.

Reverence for divine beings, for the twice born, the spiritual teacher, the wise, purity, righteousness, chastity, gentleness, this is declared to be the true penance of the body.

Speech that brings peace, true, friendly and kind, and assiduous study are declared to be the true penance of word. (15)

Quietness of heart, amiability, silence, self-control, purity of nature, this is declared to be the true penance of the mind.

This threefold penance, offered with perfect faith by men who seek no personal reward, who are joined in union, is declared to be the penance of Substance.

But the penance that is offered to gain a name for piety, for fame or respect, and in hypocrisy, this is declared to be the penance of Force, unstable and infirm.

The penance that is offered with a deluded heart, through suffering self-inflicted, or in order to destroy another, this is declared to be the penance of Darkness.

What gift is given because it ought to be given, to one who will not repay it, at the right time and place, to the right person, this is recorded to be the gift of Substance. (20)

But the gift that is given for the sake of a benefit in return or for some personal reward, or by constraint, this is recorded to be the gift of Force.

The gift given at the wrong place and time, to the wrong person, not through kindness, but haughtily, that is declared to be the gift of Darkness.

"Om That True," this is recorded as the triple symbol of the Eternal; through this of old were Brahmans and Vedas and sacrifices ordained.

Therefore reciting "Om" are sacrifices, gifts and penances performed, according to ordinance, by those who know the Eternal:

With thought of "That" are the rites of sacrifices and penance and giving, in all their forms, performed by those who seek liberation.

"True" is used to indicate the Real and the Good; the word "True" is likewise used, O son of Pritha, for auspicious work. (26)

Steadfastness in sacrifice, penance, gifts is declared to be "true"; and whatever work makes for these is also declared to be "true."

Whatever sacrifice is offered, whatever gift is given, whatever penance is performed, whatever is done, without faith, that, O son of Pritha, is declared to be "untrue"; neither in the other world nor in this does it avail.

INTRODUCTION TO BOOK XVIII.

Though the longest in the poem, Book XVIII needs very little comment. It by no means follows that it needs little study, or that it will scantily repay study. On the contrary, no part of the poem is richer in immediately practical wisdom, in counsel applicable to the needs of daily life. But this counsel students must dig out for themselves, rather than receive it ready-made from a commentator.

The beginning of Book XVIII contains the moral teaching which is most characteristic of the Bhagavad Gita, the teaching which has the distinctive note of Krishna as a spiritual leader. It is the teaching of Renunciation, or of genuine disinterestedness, to express the same thing in another way. The ideal of ancient India has ever been Liberation, whether we speak of the ancient Upanishads, or of the Buddhists, or of their close kinsmen the Jinas. The only question has been as to the way in which Liberation is to be gained. The extremists among the ascetics held that Liberation should be sought by giving up the world in the most literal way, by dwelling in the forest far from human habitations, by living on wild herbs and water, by cutting oneself loose from all intercourse with one's fellow-men. Thus and thus only, said the extremists, can one get free from the bondage of works, which we are ever suffering and ever renewing. In answer to these ascetics, the Buddha taught the doctrine of the Golden Mean, the path of righteousness, gentleness, humanity. To the same problem Krishna had already given an answer equally valid, and with a marked individual coloring. The true way of Liberation, he said, is disinterestedness. Work for the love of the work, and not that you may gain a reward. Work is

imperative and not to be escaped; what should be escaped is bondage to work. And it is to be escaped, not by selfish calculations, whether called ascetic or ritual, but by a clear and selfless spirit, by self-forgetfulness, by doing all work as to the Most High, and thus ridding oneself of the heresy of separateness, self-centered vanity and egotism. It may be thought that, when this is done, the individuality becomes pale and diaphanous. The truth is just the contrary. When this is done, the individuality for the first time has real being, for the first time emerges clearly into the light of day. Genuine happiness, genuine cheerfulness, genuine mirth come first with this clear and disinterested spirit, when all work is done as to the Master, when all self-reference is left behind. This teaching of work with disinterestedness is the first theme of Book XVIII, and the most characteristic moral feature of the Bhagavad Gita.

Then comes a further exposition of the Three Powers, and their application to different phases of life. Here again is most fruitful material for study. The clue already given should be used, it being held in mind that the Three Powers correspond to the Three Bodies, or the Three Worlds of the Vedanta, as set forth, for example, in the Mandukya Upanishad. Students should make the application for themselves. Thus, verse 20 tells us that, when the consciousness has been raised to the spiritual body, as St. Paul calls it, then "one eternal nature will be perceived in all beings, undivided, though beings are divided." In like manner, when the consciousness is centered in the psychic body, one will see "in all beings various natures according to their variety." In other words, the psychic nature sees diversity where the spiritual nature sees unity. The one divides where the other unites. In the same way should be worked out the threefold divisions of work, doer, firmness and happiness set forth in the verses that follow.

Then comes the close of the poem, with its blessing to all who hear and further the same teaching, a blessing which we, as hearers of it, hope to share.

BOOK XVIII.

ARJUNA SAID:

The truth of Renunciation, O mighty-armed one, I would learn of Thee, and of Resignation, with their difference, O Thou demon-slayer of flowing locks!

THE MASTER SAID:

The renouncing of works done through desire, sages have called Renunciation; and the wise have declared that ceasing from all desire of personal reward for one's work is Resignation.

Some of those who follow after knowledge have declared that every work is to be abandoned, as being faulty; but others say that works of sacrifice, gifts and penance are not to be abandoned.

Learn therefore from Me the certain truth concerning Resignation, O best descendant of Bharata; for Resignation, O tiger of men, is declared to be of three kinds.

Works of sacrifice, gifts and penance are not to be abandoned, but are to be performed; for sacrifice, gifts and penance are the purifiers of those who seek wisdom. (5)

But even these works are to be performed with abandonment of attachment and the desire of reward; this, O son of Pritha, is My sure and excellent decision.

But the renunciation of necessary work is not right; the ceasing from such work comes of delusion, and is declared to be the fruit of Darkness.

Whoever ceases from any work through fear of bodily weariness, and saying: "it is painful," he, making the renunciation of Force, does not gain the fruit of renunciation.

Whatever necessary work is done, O Arjuna, from the thought that it ought to be done, without attachment or desire of reward, this is held to be the renunciation of Substance.

He hates not unhappy work, nor is attached to happy work, the wise renouncer, who is pervaded by Substance, whose doubts are cut. (10)

For it is impossible for an embodied being to abandon all work without exception; but he who has given up the love of reward, he indeed has made the true renunciation.

The fruit of works is threefold, desirable, or undesirable, or mixed; it follows those who have not abandoned desire, but not those who have made renunciation.

Learn from Me, O mighty-armed one, these five causes, which are declared in the Sankhya teaching, for the accomplishment of all works:

They are: the material instrument, the doer, the organ of whatever kind, the different impulses, and, fifthly, Destiny.

Whatever work a man initiates, by body, speech or mind, whether it be righteous or the contrary, these are its five causes. (15)

As this is so, whoever views the Self, the lonely one, as the doer, he, confused in thought, sees not rightly through defect of understanding.

Whose nature is not selfish, whose vision is not stained, even though he slays the whole world, such a one kills not, nor is he subject to bondage.

The knowing, the thing to be known, the knower, make the threefold driving-power of works; the organ, the thing done, the doer, make the threefold content of works.

The knowing, the thing done, and the doer, divided threefold according to the powers, are declared according to the enumeration of the powers. Hear thou rightly these:

The knowledge whereby one eternal nature is perceived in all beings, undivided though beings are divided, know that knowledge to be of Substance. (20)

But the knowledge which sees in all beings various natures according to their variety, know that knowledge to be of Force.

But the knowledge which attaches itself to one thing, as though that were the whole, lacking the right motive, without true perception, narrow, know that to be of Darkness.

The work that is done because it is necessary, without attachment, without lust or hate, by one who seeks no reward, is declared to be the work of Substance.

But work done by one seeking his desire, and selfishly, and with abundant toil, is declared to be the work of Force.

What work is begun without regard for consequences for the loss it may cause, or injury to others, or waste of power, through delusion, this is declared to be of Darkness. (25)

The doer who is free from attachment, without vanity, who has firmness and will, who is not changed by success or failure, such a one is declared to be of Substance.

The doer who is full of desire, who seeks the reward of his works, who is greedy, who harms others and is impure, who falls into exultation or sorrow, is famed to be of Force.

The doer who is without union, brutish, conceited, malignant, unfair, slothful, despondent, temporising, is declared to be of Darkness.

Hear thou the division of understanding and of firmness, threefold according to the powers, declared completely according to their differences, O conqueror of wealth.

The understanding which knows action and abstention, what is to be done, what left undone, what is to be feared and what not, and also bondage and freedom, that, O son of Pritha, is of Substance. (30)

The understanding which distinguishes not truly between law and lawlessness, what should and should not be done is of Force, O son of Pritha.

The understanding which, enwrapped in darkness, sees the unlawful as lawful, and all things as opposite to their true nature, that, O son of Pritha, is of Darkness.

The firmness whereby one firmly holds the emotional nature, and the actions of the life-powers, unwavering in union, that, O son of Pritha, is the firmness of Substance.

But the firmness, O Arjuna, whereby one desiring reward holds

firmly to duty, desire, riches, that, O son of Pritha is the firmness of Force.

But the firmness through which one of foolish mind will not let go dreams, fears, grief, despondency, arrogance, that, O son of Pritha, is of Darkness. (35)

Hear now from Me the three kinds of happiness, O bull of the Bharatas, through following which one finds delight, and makes an end of pain.

That which at the beginning is as poison, but in the outcome is like nectar, that is the happiness of Substance, springing from clear vision of the Soul.

The happiness which springs from the union of the senses with the objects of desire, in the beginning like nectar, but in the outcome like poison, that is declared to be the happiness of Force.

The happiness which, in the beginning, and to the end, causes blindness to the Soul, springing from sleep, sloth, negligence, that is declared to be of Darkness.

Neither on earth, nor in heaven, nor among the gods is there any being which is free from these three powers born of Nature. (40)

The works of Brahman, Kshatriya, Vaishya and Shudra, O consumer of the foe, are apportioned according to the powers inherent in the character of each.

Peace, control, penance, purity, patience, and also rectitude, wisdom, knowledge, affirmative faith, are the Brahman's work, according to his nature.

Heroism, fire, firmness, skill, and refusal to flee in battle, giving of gifts, governing, are the works of the Kshatriya, according to his nature.

Ploughing, tending cattle, commerce, are the natural work of the Vaishya; work which consists in service is the natural work of the Shudra. (44)

By devotion each to his own work, every man gains true success; how each finds success through devotion to his own work, learn thou:

From Whom all beings come, by Whom all this is stretched forth, Him honoring, each by his own work, the son of man finds success.

Better is one's own duty even without excellence than the duty of another well carried out; doing the work imposed by one's own nature, he incurs no sin.

Let not a man withdraw from his natural work, O son of Kunti, even if it be faulty; for all initiatives are subject to fault, as fire is wrapped in smoke.

With thought everywhere unattached, self-conquered, from longing free, through renunciation he gains supreme success, free from bondage to works.

And how, having gained success, he gains the Eternal, learn thou of Me, hearing briefly, O son of Kunti, what is the supreme seat of wisdom. (50)

With soul-vision kept pure, firmly self-controlled, detached from sounds and other sense-objects, and discarding lust and hate;

Seeking solitude, eating little, with speech, body and mind controlled, given up to union through soul-vision, following ever after dispassion;

Getting free from vanity, violence, pride, lust, wrath, avarice, without desire of possessions, full of peace, he builds for union with the Eternal.

Become one with the Eternal, with soul at peace, he grieves not nor desires; equal toward all beings, he gains highest love of Me.

Through love he learns Me truly, how great and what I am; then knowing Me truly, he straightway enters that Supreme. (55)

Even continuing to perform all works, taking refuge in Me, through My grace he gains that everlasting home.

In heart renouncing all works in Me, devoted to Me, following after union through soul-vision, keep thy heart ever set on Me.

With heart set on Me, through My grace thou shalt cross through all rough places. But if through vanity thou wilt not hearken to Me, thou shalt perish.

When through self-assertion thou thinkest: "I will not fight!" thy determination is a delusion, for Nature will constrain thee. (59)

Bound, O son of Kunti, by thine own natural work, what thou desirest not to do through thy delusion, thou shalt do against thy will.

The Lord dwells in the heart of every creature, O Arjuna, through His divine power moving all beings, as though guided by mechanism.

Take refuge in Him with thy whole heart, O descendant of Bharata; through His grace thou shalt gain supreme peace, the everlasting resting-place.

Thus to thee that wisdom which is more secret than all secrets is declared by Me; fully pondering on it, as thou desirest, so do!

Hear further My ultimate word, most secret of all; thou art exceeding dear to Me, therefore will I speak what is good for thee.

Set thy heart on Me, full of love for Me, sacrificing to Me, make obeisance to Me, and thou shalt come to Me; this is truth I promise thee, for thou art dear to Me. (65)

Putting aside all other duties, come for refuge to Me alone; grieve not, for I shall set thee free from all sins.

This is never to be told by thee to him who is without fervor, without love, to him who seeks not to hear it, or who cavils at Me.

Whosoever shall declare this supreme secret in the company of

those who love Me, showing the highest love for Me, he shall certainly come to Me.

Nor does any among mankind do aught dearer to Me than he; nor shall any in the world be dearer to Me than he.

And whosoever shall study this righteous converse of Me and thee, such a one sacrifices to Me the sacrifice of wisdom; such is My thought.

And whosoever shall hear it, full of faith and without cavil, he also, set free, will gain the shining worlds of those of holy works.

Say then, O son of Pritha, whether thou hast listened in singleness of heart; say whether thy delusion of unwisdom is destroyed, O conquerer of wealth!

ARJUNA SAID:

Gone is my delusion; I have come to right remembrance through Thy grace, O unfallen one! I stand, with my doubts gone. I shall fulfil thy word!

SANJAYA SAID:

Thus did I hear the converse of the son of Vasudeva and the mighty-souled son of Pritha, marvelous, causing the hair to stand erect with wonder.

Through Vyasa's grace I heard this supreme secret, this union, from the Lord of union, Krishna himself, relating it. (75)

O king, ever and anon remembering this marvelous converse, this holy talk between him of the flowing locks and Arjuna, I exult again and again.

And ever and anon remembering Lord Hari's marvelous form, great dismay comes on me, O king, and I exult again and again.

Wherever are Krishna, Lord of union, and Pritha's son, bearer of the bow, there are fortune, victory, blessing and steadfast law; this I maintain.

THUS THE BHAGAVAD GITA IS COMPLETED. MAY IT BE WELL WITH ALL BEINGS!

CHARLES JOHNSTON.

ELEMENTARY ARTICLES

VII.

EXOTERIC AND ESOTERIC TEACHING.

DEAR FRIEND: In my previous letters I have been giving you in a rudimentary way some of the teachings of Theosophy. In your reading of Theosophical books and papers you have often met with references to exoteric and esoteric teaching, and it is to this I wish to draw your attention in this letter.

The question has no doubt suggested itself to you as it did to me, "What does it mean?" "Is there some knowledge given only to an inner circle of disciples, and does that knowledge differ in kind or only in degree from the popular ideas on the same subject?" It means that some truths are adapted for popular instruction, being the easily understood principles of the philosophy or religion. But it also means that there is a deeper or higher meaning of these truths that can only be given to a select few.

From the most ancient times philosophers and religious teachers have had a secret doctrine, a hidden teaching, which they gave only under the most strict and exacting conditions to approved candidates.

These candidates for admission to the inner school had already passed through a course of strict preliminary training in which they developed and mastered the powers of the mind, the emotions, the moral sense, and in some measure the spiritual powers.

On this "Probationary Path," which was one of discipline as well as one of instruction, they were supposed to become pure and holy—that is, they reached a high degree of moral, intellectual, and spiritual development. One reason for this great care in the selection and training of candidates for initiation was that the knowledge imparted might become a great curse.

If the students, intellectually strong, were yet self-seeking and avaricious for power over their fellow men, they would be likely to use their knowledge as the Borgias and others used their knowledge of poisons in the middle ages.

In the ancient schools of Egypt the greatest Greek philosophers were educated and initiated into the Greater Mysteries. Pythagoras,

the first Greek mathematician, studied in Thebes, and afterwards received a high initiation in India. Thales and Democritus both studied in Memphis. Solon, the great lawgiver, studied at Sais, the Oxford of Egypt, and Herodotus, the father of history, got his method from his teacher in the Temple of Hierapolis, where he received initiation. Plato went to Sais and to Thebes to be initiated into Egyptian wisdom.

Persia had her Mithraic mysteries, and Greece her Orphic, Bacchic and other mysteries.

Pythagoras, who had a school of pledged disciples, is said to have had such a knowledge of music that he could use it for the controlling of man's wildest passions, and the illuminating of their minds. G. R. S. Mead in his *Orpheus* gives some interesting details of the Pythagorean school, its discipline and studies.

In the inner school there were three degrees. The first of Hearers, who studied two years in silence, doing their best to master the teaching; the second degree was of Mathematici, including the study of geometry, music, and the nature of number, form, color, and sound; the third degree was of Physici, who mastered cosmogony and metaphysics. This led up to the true mysteries. The candidates for the school had to be of an unblemished character and of a contented disposition. In a general way all the schools of ancient nations were like the Pythagorean. The Hebrews had their schools of the prophets at Bethel, Gilgal, Ramah, Jericho and other places. The prophet Samuel was the head of these schools when we first heard of them (1 Sam. 19:20), and later we find Elijah, and then Elisha filling this place. For more than fifty years Elisha was the honored head of these schools, his supremacy being as fully accepted in the Southern as in his native Northern Kingdom.

The students lived an austere, retired life, depending largely upon the charity of the people for support. They studied music, poetry, Hebrew law, and were trained in prophetic duties. In later centuries the Bible became the chief study, and what is called the *Kabala* contains some of this ancient teaching. It declares that every text of the Bible is capable of a fourfold interpretation signified by four Hebrew words which mean *Explanation*, *Hint*, *Homily*, and *Mystery*. The Rabbis said the law was explainable in forty-nine different ways. Philo (who lived about the time of Jesus) had a large school in Alexandria, and he taught that the interpretation of the Bible should be literal for the unlearned, and allegorical for those who are mature enough in spirit to crave for the inner meaning of the words.

Christianity had at first its "Mysteries of the Kingdom," and Jesus had a large number of outer disciples, an inner school, and also a group in that inner school who were favored by teaching that the rest of the school did not receive.

When Jesus preached the great "Sermon on the Mount" he selected

twelve out of a larger number who had been closely associated with him, and out of the twelve he took Peter, James, and John as an inner group. These three were close to him on special occasions, such as the raising of a little maid (Mark v. 37), on the Mount of Transfiguration (Luke 9:28). After speaking the parable of the seed and the soil (Matt. 13, Luke 8, Mark 4) he sent the multitude away and the twelve asked him about the parable. He replied, "Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without all these things are done in parables." And Mark says that "When they were alone he expounded all these things to his disciples."

The teaching of St. Paul is even more explicit than that of the Master. In his first epistle to the Corinthians he speaks of a "hidden wisdom"; the "Wisdom of God in a mystery"; and of this wisdom as revealed to him by the spirit, but not known even by princes. He speaks of himself as a "wise master builder," and the "steward of the mysteries of God." He tells the Ephesians that "by revelation had been made known to him the mystery." Writing to Timothy, he tells him to select his deacons from those who "hold the mystery of the faith in a pure conscience."

In his second epistle to the Thessalonians (II, 15; III, 6) he teaches that those who have not spiritual discernment "should walk after the traditions." That is, they should accept the teaching of those who have spiritual discernment. Some of these traditions were written and some were spoken. The writings of St. Peter and St. John are in perfect harmony with those of Paul and with the synoptic Gospels. It has been asserted that this esoteric teaching committed by Paul to Timothy and others was handed down from one disciple to another during the early centuries of our era.

From A. D. 189 to A. D. 220 Clement was the head of a Catechetical School at Alexandria said to have been founded by St. Mark. Clement was a pupil of Pantaenus, and he speaks of him and two others (supposed to be Tatian and Theodotus) as "preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John, and Paul." He says that the wisdom imparted and revealed by the Son of God has descended by transmission to a few, having been imparted unwritten by the apostles. In his *Miscellanies* he says: "The Lord allowed us to communicate of those divine mysteries, and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom he knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are entrusted to speech and not to writing, as is the case with God." He says further that this knowledge is withheld, "not because he grudged—for that would be wrong—but fearing for my readers, lest they should stumble by taking them in a wrong sense, and so as the proverb

says, we should be found reaching a sword to a child." Chapter XII of Book I is headed "The Mysteries of the faith not to be divulged to all," and in it he gives reasons for esoteric teaching.

Origen, his pupil, born about 185 A. D., taught that as man consists of body and soul, so the words of Scripture relate to the visible, and to the invisible, but that the esoteric meaning, or spirit of the words could not be discovered unless the interpretation was made three-fold—historical, moral, and mystical.

In the Fourth Book of *De Principiis*, he says further, that, what he calls the "body" of scripture is the common and historical sense; the "soul" is a figurative meaning to be discovered by the exercise of the intellect; and the "spirit" is an inner and divine sense, to be known only by those who have "the mind of Christ."

He says that wisdom will not enter into the soul of a base man, nor dwell in a body that is involved in sin, and that these higher teachings are only given to those who are strong in virtue and piety. He also says that sinners were taken into the church because the church has medicine for the sick, but it had also the study and knowledge of divine things for those who are in health. Sinners are first taught not to sin, and only when it was seen that progress had been made, and men were purified by the word, "then, and not before, do we invite them to participation in our Mysteries, for we speak wisdom among them that are perfect."

Clement and Origen were two of the greatest of the Christian Fathers of the second and third centuries. It is the opinion of those who have given careful attention to the subject that the "Mysteries of the Kingdom" taught by Jesus and his apostles, and by the Christian Fathers were essentially the same as the Mysteries taught in the ancient schools of Egypt and India, and later by Pythagoras and other great teachers.

Is this knowledge lost? or are there still on earth those to whom have been revealed the Mysteries of the Kingdom? Is it yet possible, for the devout, sincere, and earnest student to find a competent teacher? Theosophy supplies an answer to these questions: To the first question it answers, No, it is not lost. The other two questions it answers in the affirmative. It says distinctly, nothing has been lost, there are still with us men to whom these mysteries have been revealed and when the pupil is ready he will find the teacher he needs.

The teaching is that the Brotherhood of the White Lodge, the Hierarchy of Adepts have watched over and guided the evolution of humanity, and have preserved all this knowledge unimpaired.

Ages ago they sent their teachers to the schools of Egypt, India, and other ancient nations. They still exist, and still they may be found by those who seek, for still they teach eager pupils, unveiling the ancient mysteries to those who are worthy.

The great teachers of the past have all been sent out by this Lodge. Theosophists generally believe that Madame H. P. Blavatsky was a pupil of these Masters, or elder Brothers, and that she was initiated into some of these ancient mysteries. They also believe that she was used by the Masters to reveal to the Western world some of these hidden truths through books like the *Secret Doctrine*, and also by verbal teachings. The Theosophical Society is the child of these Masters and through it they are trying to give to us the ancient wisdom.

The first truths revealed were stepping stones to higher ones. So after a few pupils had been prepared Madame Blavatsky established an inner, or esoteric section in which she gave more advanced instruction to those who were ready for it.

Some of this instruction given then to pledged disciples only has since been made public and is now open to all. Indeed the lesser mysteries have in large measure been given to the Theosophical Society, but the Greater Mysteries have not, and cannot be written; for spiritual things cannot be expressed in words, any more than you can explain by words the taste of water.

I know there are those who question the existence of these Masters, but there are some who *know*, and they assure us that they are real living men and not myths. They are not supernatural beings, but men whose knowledge of the universe is great, but whose work is limited by great cyclic laws, the law of Karma, and by magnetic, auric and other conditions. So there are periods altogether unfavorable to the spread of the knowledge they are possessed of.

We are fortunate enough to live in a period when it is possible for them to manifest their powers and impart their knowledge to men more freely than for many centuries.

The rise and spreading of this great wave of Theosophical thought is a manifestation of the Masters who are once more lifting the veil and revealing the Mysteries to earnest spiritual seekers.

But in addition to this most valuable knowledge of the universe, of the nature, origin and destiny of man, it is still possible to get that training by which latent spiritual powers are developed and one may be fitted for chelaship, and prepared to receive those greater Mysteries that in the past only a few have been favored with.

These higher things can only be known by us as we develop the power to know them. Jesus said to his disciples the night before he was crucified, "I have yet many things to say unto you, but ye cannot hear them now." (Jno. 16:12). The promise is still true, "seek and ye shall find, knock and it shall be opened unto you," and the time will come when we need not depend on assertion, or the testimony of others, but "we shall know even as we are known."

Fraternally yours,

JOHN SCHOFIELD.

REVIEWS

The New Knowledge, by Robert Kennedy Duncan, Professor of Chemistry in Washington and Jefferson College, is an attempt to present the latest scientific theories so clearly and so simply that they may be understood by the lay reader. Professor Duncan seems admirably fitted for the task. His style is vital and his explanations are, in the main, both logical and direct. In regard to the positive ion he seems to have forgotten for the moment how much the average reader does not know and there are gaps in his theory which can only be supplied by turning to other authors; but, on the whole, the book is remarkably clear. Starting with the ordinary scientific theories he leads us, step by step, through the wonderland of discovery and research till we find ourselves at the end with a new heaven and a new earth facing the illimitable possibilities of an infinite future.

Professor Duncan does not claim undue authority for his conclusions. In the preface he says: "These theories cannot be said to rest upon any definite consensus of scientific opinion. Each is rather the work of some one man who is the authority paramount on that particular subject"; and again, in speaking of scientific speculation: "The little systems have their day and cease to be. But out of each system rises another. The second system takes in all the 'facts' of the first, accounts for its inconsistencies and embraces a wider scope. Hence the evolution of systems is like a series of concentric, ever-widening circles. The new Knowledge is simply the outermost circle. It is the truest expression of the truth attainable at this time."

What is this "truest truth"?

Mainly it is a new theory of the nature of matter. Starting with our old friend, the atom, the scientists have so metamorphosed the concept that it is in great danger of disappearing altogether. In the first place the atom, whose one known quality was its indestructibility, has been broken up; and we find it to be composed of thousands of tiny sub-atoms, all dashing about in the maddest motion. Later these sub-atoms, the basis of all matter, were found to be not matter at all but force, tiny centres of electrical energy, and with this discovery, presto, change! the atom, like the conjuror's ball, vanishes before our very eyes. But like the conjuror's ball it vanishes only to reappear under another form. For we still have our ultimate particles out of which the universe is built; only, instead of little chunks of "dead matter" we now have tiny whirlpools of ether formed by the electric centers.

Let us examine these "electrons," as the new ultimates are called.

Sir Oliver Lodge describes an atom of hydrogen, the lightest of the atoms, in this way: "If we imagine an ordinary church to be an atom of hydrogen, the electrons constituting it will be represented by about 1,000 grains of sand, each the size of a period, dashing in all directions or rotating with inconceivable velocity, and filling the whole interior of the church with their tumultuous motion."

This description is hardly exact, for a grain of sand or a period has size, and it is probable that the force centers have neither size nor weight in any exact sense, since their mass is wholly dependent upon the amount of ether which they entrain and carry with them and that, in its turn, is dependent on the rapidity of the motion.

Some of the free electrons that have been studied move fast enough to travel five times around the world in a second; but even this speed is only about half that of light, and it has been calculated that if an electron could move with the rapidity of a light-wave its mass would be infinite. Hence it follows that there is an absolute limit to the possible speed of an electron; and, also, since mass is dependent on velocity, the theory of the conservation of mass, one of the main dogmas of science, is no longer beyond question.

There have been two sources from which we have gathered our knowledge of the electron. In the first place, it was discovered that certain agencies would break up or "ionize" the atoms of a gas, setting free some of the electrons; and, sec-

ondly, since the discovery of radium and the radio-active elements, it has been found that the atoms of these substances break up spontaneously at certain intervals with a sort of an internal explosion. There are 225,000 electrons in one of the radium atoms, all revolving at an immense rate of speed on the surface of concentric spheres. The electrons are centres of negative electricity and the theory is that they are held together by an enclosing sphere of positive electricity. Now, it has been found by actual experiment that electrified points arrange themselves in regular geometrical forms under the influence of magnetic attraction, and it is supposed that this arrangement alters somewhat as the speed alters with which the points revolve. Therefore, it is thought that when the tremendous internal energy of the heavy radium atom falls below a certain critical point, the electrons suddenly form new combinations, with the result that the equilibrium of the atom is upset and various groups fly off to form new atoms.

Through this loop-hole we have been enabled to get a peep into nature's laboratory and to see the great alchemist at work. Here, at last, is a veritable transmutation of the elements, and while most of the disintegration products are in such minute quantities that we cannot analyze them, still in one case we have been able actually to watch the birth of an element; for helium is one of the products formed from the breaking up of the radium atom.

There are many minor points of interest in Professor Duncan's book, such as the pressure of sunlight and the explanation of clouds and comets; and there are some things to question: for instance, such an important element as positive electricity is absolutely unexplained and there is much confusion caused by a lack of any clear conception of the nature of the ether, but as these are lacks in the scientific theory itself, Professor Duncan can hardly be held responsible for them, and it is ungracious to pick flaws where so much is admirable. Let us, rather, see what we have gained from *The New Knowledge*.

In the first place, with the discovery of the intense internal heat of the atom and its constant emission in the case of the radio-active elements, all calculations as to the size of the world have been upset, and we now find ourselves in a universe with practically unlimited time for growth. The stars are both evolving and disintegrating and it is at least possible that the process may continue indefinitely. Moreover, the extent of the evolutionary field has widened till it now includes all forms of manifestations.

Professor Duncan says: "The evidence for an inorganic evolution seems every whit as conclusive as the evidence for an organic evolution. . . . The great law of continuity forbids us to assume that life suddenly made its appearance out of nothing, and tells us that we must look for the elements of life in the very elements of matter, for the potentiality of life should exist in every atom. More and more do we see that we are the last result of a series of consecutive changes running back to a time when the stars were young. . . . Untold millions of years ago the tiny particles of the *Materia Prima* began the mazy configurations which evolved into the atoms. . . . What a phantasmagoric dance it is, this dance of the atoms! They come together, vibrating, clustering, interlocking, combining, and there results a woman, a flower, a blackbird or a locust as the case may be. But to-morrow the dance is ended, the atoms are far away, * * * for one thing after another,

"Like snow upon the Desert's dusty Face
Lighting a little hour or two—is gone,
And the eternal, ever-changing dance goes on."

As to the outlook for the future we now have the legitimate hope that some day we may be able to realize the wildest dreams of the alchemist and disintegrate and recombine the atoms at will. When that day dawns we shall be as Gods, for we shall have mastered the forces of nature.

As Professor Duncan says: "Man will some day tap the vast stores of inter-elemental energy, a store so great that every breath we draw has within it sufficient power to drive the workshops of the world.

"Now that we know of this infinite treasure-house, it is neither difficult nor fannatical to believe that 'beings who are latent in our thoughts and hidden in our lives shall stand upon this earth as one stands upon a foot-stool and shall laugh and reach out their hands amidst the stars.'"

Dr. William Hanna Thomson has written a volume on *Brain and Personality: or the Physical Relations of the Brain to the Mind*. The book has attracted atten-

tion in England and is a distinct step in advance in its abandonment of the old materialistic position. Dr. Thomson says, for example, "Considering that it is not brain which makes man, but man who makes one of his brain hemispheres human in mental faculties, we might even say that if a human personality would enter a young chimpanzee's brain, where it would find all the required cerebral convolutions, that ape could then grow into a true inventor or philosopher." Here Dr. Thomson is close on the trail of the "missing link." It is strange if he has not read the *Secret Doctrine*. In Vol. II, page 760 (720 o.e.) one reads, "The secret could soon be told. . . . It is expected to be discovered in the physical remains of man * * * instead of looking for that specialization in the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata." "Owing to the very type of his development man cannot descend from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the 'Heavenly Man'—the Dhyan Chohans, or the Pitris, so-called. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee can, and as the Occult Sciences teach, do, descend from the animalized Fourth Human Root-race, being the product of man and an extinct species of mammal—whose remote ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age." Dr. Thomson has grasped the potentiality of the force behind the brain. Having overcome that initial difficulty, the next step is to realize that "Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicle of some of them." (*S. D.*, Vol. I, 245.)

Luke, the Physician,* by Adolf Harnack. This latest contribution to Biblical criticism, from the pen of the greatest living authority, is really a work for the expert, but it is written with such simplicity and directness that the lay-reader can not only understand and follow the argument, but is very likely to underestimate the vast erudition and brilliant analytical power that went to the making of the book. Dr. Harnack's theme is to prove what a whole school of Biblical scholars deny: that such a man as Luke lived; that he was a physician; a companion of St. Paul, and that he wrote the third Gospel and other so-called Lukian writings. Not only this, but he wrote the famous "we" sections, which many who think he wrote the rest of works traditionally attributed to him, are disposed to refer to some other and unknown source. To a lay mind, Dr. Harnack amply and convincingly proves his points, and he does it in such a thorough manner that we look to see this work re-establish the diminishing repute of Luke, and go far to settle the disputed authorship of the writings which are properly called by his name.

Transactions of the Second Annual Congress of the European Sections of the Theosophical Society. This is a record of the second annual Congress of the Adyar Society, which took place in July, 1905. Excluding the official business and the addresses by the officers, the whole book is filled with the papers read before the Congress. On the whole they disappoint us. Most of them are repetitions of work done better in other places.

The chief lack is of articles of a practical value. We do not need a scientific explanation of Karma, or advice for the would-be clairvoyant, so much as a guide how to put our knowledge into use for the improvement of mankind and our daily lives. Happily there are some papers which bring out points which all Theosophists should take to heart. In an article entitled, "Some Danger-points in the 'New-Thought' Movement," we are all warned once more against tampering with and misusing psychic forces which we know little or nothing about. The author of "The Relation of the Theosophical Society to the Theosophical Movement" complains that Theosophists "are in need of an increasing breadth of view and a greater reverence for religious faiths as exemplified in individuals," and he also gives us valuable hints how we can work as individuals for the Theosophical Movement. Another article warns us that we cannot attempt to scale the Theosophical heights and reach the Eternal without due preliminary training on all planes, and that the training should be applied to the awakening of the Intuition.

Among the scientific papers, two stand out prominently, showing study and some originality. "Some notes on the Fourth Dimension" and "Vibratory Capacity, the Key to Personality."

Besides this, the book is well and clearly printed on good paper, and the get-up reflects great credit on the editor.

L. G.

*New Testament Series. G. P. Putnam's Sons, New York.

MAGAZINE REVIEWS.

International Journal of Ethics, Philadelphia. The July number opens with an article by O. A. Shrubsole, Reading, England, upon the "Relation of Theological Dogma to Religion," which leads to the conclusion that "religion can have no quarrel with theology, as such, and can do either with or without it." The theme is important and timely and many valuable comparisons are given, but the argument seems sometimes loose and the later pages fail to sustain the interest of the opening paragraphs. Mr. M. A. Shaw, writing from the University of Missouri, contributes a very clearly reasoned and interesting essay entitled "Some facts of the Practical Life and Their Satisfaction." Man's chief concern, Mr. Shaw holds, has always been "to do" rather than "to know." This "doing" constitutes the practical life, and its failure to express the ideal we will is the need which requires satisfaction. Through religion, particularly through faith, this striving for the ideal suffers a transformation, and becomes the problem of Self-expression just so far as we have faith in our oneness with The Spirit. Faith brings the ideal from the future and the beyond to the present and the here, and makes us for the time, at least, one with it. Yet the struggle endures, for we stand always between the "not yet revealed" and the "not yet expressed." The article will well repay close reading. Mr. W. R. Sorley, of the University of Cambridge, continues his series, "Ethical Aspects of Economics," treating of the effect of economic conditions upon ethical development. The Socialistic dictum that "To the Socialistic labor is an evil to be minimized to the utmost, and the man who works at his trade or avocation more than necessity compels . . . is a fool from the Socialist's standpoint" is contrasted with the view of labor as "an element of duty and spiritual well being," and as "a healthy foundation of the spiritual life."

Under the title "The Ought and Reality" Mr. John E. Boodin gives us a resumé of past philosophic attitudes toward a problem of ever present interest. But his article is far more than historical and retrospective, and in his own championship of "the Ought" as a dynamic factor in life, compelling our service and guiding us to itself by its incarnation in Reality, particularly in our hearts and in history, we find both eloquent and persuasive pleading. Other articles are "Some Essentials of Moral Education," by Harrold Johnson; "Self Realization as the Moral End," by Herbert L. Stewart; and "The Psychology of Prejudice," by Josiah Morse. The book reviews are, as always with this Journal, both valuable and entertaining—a combination difficult to secure.

The Hibbert Journal is such a mine of valuable information that the reviewer is in despair. He must either write an essay about each one of the many interesting contributions in the magazine, or his review becomes merely a list of the articles published. How could it be otherwise when almost everything in the magazine bears directly upon the subjects which are most before our own readers, upon which our minds are continually dwelling, and which are the objects of our own work and efforts. Furthermore, the *Hibbert Journal* commands the very best talent in the world to-day in its various specialties. Sometimes the point of view of the writers differs from our Theosophical point of view, but usually not so much as one might expect, and even when this is so, it makes the articles even more interesting to us, who aim at a knowledge of and sympathy with all points of view. What we may always be sure of in the *Hibbert* is that we shall find a lucid statement of a liberal point of view towards matters of religion and philosophy, be it Christian or pagan, Eastern or Western.

From the last two or three numbers of the *Journal* we would call special attention to the following articles: "The Religious Crisis in France and Italy," by Paul Sabatier; "The Failure of the Friars," by G. G. Coulton; "The Aim of the New Theology Movement," by Rev. R. J. Campbell, about whom so much has recently been written in our own, as well as in many other magazines and newspapers; "The Aim of the New Catholic Movement," by Latinus; "Divine Immanence," by Henry Jones, one of the most lucid and delightful of writers on abstruse subjects. These are but some of the many papers which make this *Journal* the most interesting and valuable of the many periodicals dealing with religious subjects.

The Monist for July is a valuable number for specialists who are interested in various branches of comparative religion and philosophy. Professor Mills, of Oxford, contributes a study of the similarities between the Books of Daniel and Revelation and the Zend Avesta. Dr. Carus has a highly technical article on some

obscure definitions in Old Testament nomenclature. An Eastern sinologue, Suzuki, commences a study of "Early Chinese Philosophy," which should be unusually interesting and informing, coming as it does from a native of the East, and yet one familiar with our Western systems of thought. This first number deals with the Third Century B. C. This number also contains the translations of all known fragments of Empedocles' verses.

The Open Court for June, July and August. The Editor's series of articles discussing various phases of Goethe's religious beliefs are continued and are particularly interesting in view of the increased attention which is now being given to everything connected with the great German philosopher, poet and writer. Another article which attracts our notice is by Charles Kassel, whose theme is that science in its successive triumphs has been realizing one by one the fancies of fairy lore and magic. Indeed, there is little of the marvellous that cannot be matched by modern discovery. The illustrations are a feature of this magazine, not only because of the excellence of the reproductive process, but by reason of the special interest and oddness of the subjects chosen.

Another copy of *Bibby's Annual*, which, the Editor explains, comes out whenever he has anything to say, has reached us and, as usual, has pleased with its delightful colored illustrations. It was a queer idea for a business man to advertise his trade by publishing a mystical, elaborately illustrated magazine, and yet, judging from the extensive notice which this journal receives, it must pay as a business investment, while it undoubtedly carries Theosophical and mystical ideas to large numbers of people who otherwise would never hear of them.

Theosophisches Leben for June and July goes on its steady and interesting way, usually making a feature of some translation from the *QUARTERLY*. K. S. Ullig contributes an article on the Mysticism of Richard Wagner. A specially interesting article is by the Editor, entitled, "The Esoteric Meaning of the Life of Jesus." A large part of the July number is filled with an account of the Convention of the Society held in Berlin in May.

Sonnen-Strahlen for June and July continues its excellent work of putting Theosophy in the simple form suitable to childish readers. As the future members of the Society are now children, the importance of their being properly trained in the fundamentals of Theosophical principles cannot be overstated.

The Annals of Psychic Science. Reading this journal we are once more impressed with the feeling that there are a number of able and conscientious men who do not know what they are doing, but who grope and flounder in the waste places of psychism, with a great air of being scientists and using scientific methods, hoping to discover something which, if they were only not so obstinate, they could find all about in our literature. They do much harm, to themselves and to the mediums they employ, and but very little good that any one can discover by a reading of their publications. They have been doing the same thing for thirty years and will go on doing it for thirty centuries without getting anywhere or learning anything, unless they discover first the principles which underlie the astral realms which they are investigating.

We have also received a huge number of so-called New Thought magazines. Some, a few, show signs of having been published for altruistic reasons, but the greatest number are either schemes to get money out of the unwary, or are for the obvious purpose of furnishing some medium for the peculiar views of the Editor. Out of some 25 or 30 such periodicals which we have just looked through, we have failed to find a single thing which seemed to us worth publication. Perhaps there are people in the world who like this sort of thing, but we have never met any.

QUESTIONS AND ANSWERS

QUESTION 75.—*I have heard it declared to the contrary, but I should like to know why Theosophy is so generally believed to be antagonistic to Christianity, or at least to the Christian churches.*

ANSWER.—Theosophy is not antagonistic to Christianity, nor to the Christian churches. The teaching of Jesus is Theosophy, "Divine Wisdom," pure and simple; and as that teaching is the real life of the Christian churches—otherwise they are neither Christian nor churches—Theosophy must be, in essence, the life of all churches. How could anything but Divine Wisdom be the heart of any church?

There is more than heart in many churches, however. There are many overgrowths, some fine and subtle; others rank and gross. This has always been so, ever since there were churches for the multitude, and will in some degree be so until mankind is wholly regenerated. Against these overgrowths Divine Wisdom, at each new apparition of its message on earth, sternly protests, always has protested and always will protest. Humanly speaking, it was such a protest that caused the crucifixion of Jesus, as it had caused the exiling of the followers of the Buddha, the death of Osiris. And those who are devoted to the husk always think that any attempt to remove it is an attack on the church, whereas it is really the way of life and regeneration for the church. Theosophy has always said: "I am come that ye might have Life, and that ye might have it more abundantly."

We have passed the era of protest,—always a difficult duty, and safe only in the hands of the wisest; we have entered the era of interpretation, of conciliation, of unity of heart. Let us then apply our hearts to Divine Wisdom, letting its light shine in our hearts, and declare itself not only on our lips but in our lives, and then those who seek will not be slow to recognize the Light their hearts so greatly desire.
C. J.

ANSWER.—To trace the genesis of an error were an Augean task! Who can say how, or why, an erroneous idea has arisen? There can, we think, be no doubt that there are *individual* theosophists who antagonise the Christian Churches, and that there are others, in smaller number, who antagonise "Christianity": we hope that their number grows less every year. Even of these, very few will be found to object to the Teaching of the great Founder of Christianity. The root of their objection seems to lie in the dogmas, creeds and systems put forward as hard and fast facts by some Churches, all of which appear to them to obscure—often to deride—the real "Christian" Teachings, as these are found in the New Testament. Madame Blavatsky was the most brilliant of these objectors. The careful reader will find that it was neither the Churches nor Christianity to which she took exception, but rather to certain abuses and misconceptions which she believed to have crept within both, and which would not bear comparison with the recorded Teachings of the Christian Founder. All that she wrote and said can be viewed as a vehement plea for the restoration of the Teachings of Jesus in their original purity. A candid survey of the theosophical field does not show that there is any appreciable number of theosophists so unwise and so intolerant as to "antagonise" any formula of Religion. It may well be that there is a somewhat larger number who compare latter day "Christianity" with the original Teachings, and for the purpose of inviting a change, a movement towards the obliteration of all the accretions of dogma, in order once again to set free the vital spirit of the original Teachings, and to perpetuate and revivify the love of the Teacher. Thus far for theosophists.

The question, strictly speaking, however, does not concern theosophists, but "Theosophy." It seemed desirable to deal first with the matter of individual

members of the Theosophical Society, in so far as their actions might have seemed to compromise or to obscure Theosophy itself. For Theosophy speaks with no uncertain voice. There is no accent of hesitancy in her definition of Truth. Theosophy is everywhere found to declare the universality of Religions; the Unity of the religious nature of Man. While it deprecates all rigidity of tenet, all crystallisation in Religion, in Science, and in the human mind, it invites examination, study, research in an impartial and a courteous spirit, for the purpose of proving the existence of the Unity lying behind or within all Manifestation. Theosophy may thus be said to antagonise nothing but finality, the *parti pris*, error, dogma; in a word, *ignorance* wherever found. Theosophy invites all men to be free, and to use their freedom of will and choice in a sincere, broad-minded investigation, without prejudice as without antagonistic bitterness, of the Truth, which alone can wholly "make alive."

J. K.

ANSWER.—The Theosophical Society is composed of men who are not restricted by the society as to what they shall or shall not believe. They may be members of any church and hold to any form of religious belief they may choose, without prejudice to their membership in the society; and many of our members are also members in good standing of Christian churches. Each member of the Theosophical Society has the right to express his opinion upon the subjects considered, always respecting the right of others to hold to differing opinions. Under these conditions naturally members do not hesitate to avow their personal disbelief in this or that dogma or article of faith as laid down by the Christian churches or other so-called authorities.

But no member's utterances in any way commit the Theosophical Society to the views expressed. Although continually stated, this position of the society is difficult for most non-members to understand, for the mind of the mass is subconsciously influenced by the shadow of centuries of theological training in the sacredness of ecclesiastic authority as expressed in church dogmas and creeds. So that most people, lacking the interest or the courage to study Theosophy for themselves, are inclined to measure the Theosophical Society by the utterances of this or that member, and either to contemptuously class it among the warring "isms" of the world or to see in it an active propaganda of the antichrist.

That Theosophy is not antagonistic to Christianity every student in the Society knows. In fact, Theosophy being itself simply universal Truth, merges into and is identified with all truths, no matter where or under what name they find expression. Theosophy itself can have no quarrel with Christianity or any other particular religion, for its effect is to illumine and revivify every system of faith into which it enters.

A. J. M.

ANSWER.—Where this belief exists both the churches and Theosophy are to blame. The founder of the society was an iconoclast and used strong language about churches in order to make men think, and some of her followers speak almost with ridicule of churches and their objects and methods. On the other hand churches know little of Theosophy and look upon Theosophists as *faddists* who are harmless and will soon pass away. In some cities where Theosophists are few they are divided into three hostile camps and say the hardest things about each other. This leads the members of churches to conclude that there is nothing Christian about a Theosophical Society. Some of the members of our Theosophical societies were formerly bitter opponents of churches and retain a good deal of that spirit after becoming Theosophists. This was a stumbling block to me.

When we become *real* Theosophists and the churches come to know us, Theosophy will no longer be considered antagonistic to Christianity.

J. S.

ANSWER.—If it be generally believed that Theosophy is opposed to the Christian churches, I, for one, could only account for so extraordinary and contradictory a state of affairs, by falling back on the ancient doctrine of the innate depravity of human nature—expressed by outsiders, in their unwillingness and indeed obstinate refusal to listen to our explanations, though meanwhile criticising and condemning us; and by such of our own members, who far more culpably, fail to comprehend the a, b, c of the philosophy they pretend to advocate, and in the name of Theosophy, "Divine Wisdom," are guilty of views and actions belonging to codes the reverse of spiritual or divine. The Theosophical Society, more than anybody I know, has had reason to pray to be delivered from its "friends," for from these "friends" it has suffered most. The stirring lesson conveyed by such a situation lies in the inspiration it gives to all earnest lovers of the

Society, to obtain and disseminate truer and saner views of what we really are, and what we are striving to do. So that neither the outsider, nor by any possible chance, a member, can possess or spread abroad an idea so false as this. *When we become partisan we cease to be theosophists*, is an essential point for us to bear in mind. CAVÉ.

QUESTION 76.—*How can we best strengthen the will?*

ANSWER.—You might as well try to strengthen the law of gravity. There is only one Will: the Will of God, and as it is already omnipotent, it cannot be strengthened.

But this Will is delegated to God's creatures. It holds the worlds in place. It gives the metals their strength. It blossoms forth in the flowers. It glows in the heart of man.

The questioner really wishes to know how we can increase that part of God's Will which is delegated to us. The answer is simple: By being worthy of a greater trust. Be faithful in a few things, and you will be made lord over many things. But you are always a trustee, and the Will is always God's. C. J.

ANSWER.—Will is energy or force. Will is the power of the Soul or Mind. It is a spiritual power or attribute everywhere and constantly present; it is neither good nor bad, but may be used for either good or bad purposes. H. P. B. has said in the *Secret Doctrine* that "faith without Will is like a windmill without wind—barren of results." Will is desire, though the latter is often considered inferior to Will, as in the aphorism, "Will and Desire are the higher and lower aspects of one and the same thing." We are told in the *Secret Doctrine* that "Desire first arose in It." Desire being really identical with Will, we can ask, How can we best strengthen the Desire—our Desire? The answer is, as everyone knows, by fixing our whole attention with intense longing and yearning upon the object or result desired. If we would strengthen then our desire or will-power, which is the highest power and in fact *all* power, we should make a practice of doing this whenever we desire or will. We should do all in our power, always, to gain or achieve what we wish. Of course, we should always try to have right and pure or unselfish desires. The intensity of the effort counts most for success. The answer may be given to the question in the words, by practicing concentration and meditation, for how can we will or desire with intensity or produce a great result without concentration and thought? Imagination and faith are essential in all operations of the Will. Paracelsus has said that "it is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain." "Concentrated attention is the expression of the Will, and Will is the central animating force proceeding from the Ego." "Nothing so surely strengthens the Will as does invariable realization of thought in act, and each act makes a foundation for a new and wiser thought."

M. W. D.

ANSWER.—The question might be answered in one word: *Act*.

However, such an answer should not be allowed to pass without an attempt to explain, partially at least, what constitutes action and the conditions under which the Will may consciously act in man.

Pervading all manifestation is a potent essence that is the Universal Will. It is that which acts in the formation of systems of worlds and impels the blossom to unfold its delicate beauty. It is the mighty, impersonal Life-Energy "in which we live and move and have our being."

In man we find this Power manifesting as the Individual Will, its highest aspect gleaming forth in the undeniable consciousness of "I am," which is in itself the assertion of divine power and equivalent to "I Will." By attaining to fuller and clearer consciousness of this spiritual center, the mind of man becomes enlightened so that he may take more abundantly from the exhaustless source and cause it to act, unsoiled, in his life. Some might call such training "strengthening the Will"; perhaps it can better be called "discovering the Will," for until the mind has been cleansed, at least partially, from selfish ignorance, man can know but little of the majesty of that Will which is the conscious power of the immortal man.

Will is everywhere present in the universe; therefore it must be also present on the lower planes of nature. And on these planes, when not disturbed by the selfish desires of man, it finds harmonious expression. In the ordinary man, however, the mind is confused because the action of Will appears to it distorted and reversed by reflection in the lower desires and passions. The mind is thereby

enabled to partake of the intoxicating sensations and to merge itself in the emotions created on those lower planes. The majority of mankind, eager for self-aggrandisement because of their ignorance of their real Self, and craving continual emotional stimulus to satisfy themselves of their own existence, try in every way they know to develop to its utmost this faculty of inverted reflection, and call the effort "strengthening the will." Such prostitution of the mind to the selfish ambitions and base desires of the lower nature develops that personal will which is "always at enmity with God," and its attainments can be but the piling of illusion upon illusion, so that when death has dissolved the structures of its deceptive creations it is left with nothing substantial in which it may know itself.

Now it is plain that if the mind be enslaved to the desires the Divine Will is not free to manifest in the life. It follows, then, that the first step in the practical work of "strengthening the Will" is to dispel ignorance from the mind—not by the acquirement of mere intellectual learning, but by compelling the mind to listen to the teachings of the heart. Soon the student begins to realize that a large part of his most cherished mental possessions are but intellectual rubbish, and that most of the remainder is useless because he does not know how to apply it. Yet even in this first effort he has earned a glimpse of a great truth: that the desires of the lower nature can be modified or controlled by the condition of the mind; and more—he has already begun to act from the plane of the real master, his true Self. As this real knowledge unfolds by the gradual elimination from the mind of its habit of dependence upon the lower nature, the Immortal Will finds freer expression in the life, and its every act is to further illumine the mind as the channel of its conscious operation until the personal will shall be completely absorbed in the self-conscious individualized Will that is knowingly at one with the Will of Deity.

A. J. M.

QUESTION 77.—*What is Evil?*

ANSWER.—Evil is a relative term. That which appears as evil in one circumstance may appear as good in another or even from a different aspect. Evil, it appears to me, is any action or thought which tends to separate our consciousness from the Immortal, though to the outer it may appear pleasant and good.

A. J. H.

ANSWER.—Evil is often called the opposite of Good. "Good and Evil are relative, and are intensified or lessened according to the conditions by which man is surrounded." There is nothing that is absolutely Evil, nor is there anything that is absolutely Good or perfect. This is the same as saying that there is nothing so Evil but it contains a grain of Good, and nothing so Good that it does not contain a grain of Evil. Everything proceeds from No-thing, so also does Evil. Evil is the result of un wisdom or ignorance. Evil is the result of doing a wrong act, or any act at a wrong time or in a wrong place. "The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the Unit into Plurality." "Evil is a necessity in, and one of the supporters of the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of day, and death for that of life—that man may live forever." "There is nothing in the whole Universe that has not two sides—the reverses of the same medal." "Shadow is that which enables Light to manifest itself, and gives it objective reality. Therefore it is held that this Shadow is not Evil, but the necessary and indispensable corollary which completes Light or Good. According to the views of the Gnostics, these two principles, Light and Shadow, are immutable; Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds. "Esoteric Philosophy admits neither Good nor Evil *per se*, as existing independently in Nature. The cause for both is found, as regards the Kosmos in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There are no Devils or the utterly depraved, as there are no Angels absolutely perfect, though there may be Spirits of Light and of Darkness. Evil Spirits are the Elementals generated or begotten by ignorance—cosmic and human passions—or Chaos."

M. W. D.

T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

BRITISH NATIONAL BRANCH.

THE First Annual Convention of our Society was held in the Temperance Institute, Newcastle-on-Tyne, on Sunday, July 7th, and consisted of two sessions, one in the afternoon for the consideration and settlement of details of organization and work for the coming year, and one in the evening at which Doctor Keightley lectured.

The afternoon meeting was very well attended, more strangers being present than actual members, the latter, through various adverse causes, only numbering nineteen. Notwithstanding this small attendance of members, however, the Convention was in every way a successful one, firstly from the fact that its proceedings were inspired by true harmony and complete unanimity, and secondly in that it accomplished something of what it was intended it should do.

This meeting was called to order at twenty minutes past three and Mr. Wilkinson of South Shields was asked to accept the office of Temporary Chairman which he held until Doctor Keightley, being proposed and seconded, was unanimously elected Permanent Chairman of the Convention. The undersigned was appointed Secretary to the Convention. The meeting then proceeded to the business detailed in the Agenda, the following officers being elected for the forthcoming year:

Executive Committee,

Mrs. Binks	South Shields
Miss I. W. Short	South Shields
Doctor Keightley	London
Mr. J. W. G. Kennedy	London
Mr. J. H. Hardy	Newcastle-on-Tyne
Mr. J. J. Carrick	Consett
Mr. W. H. Bartlett	Sunderland

Secretary, Mr. E. H. Woof

Treasurer, Mr. E. H. Lincoln

The question of the date of the next convention was considered, and it was thought that some date earlier in the year than July would be more suitable, and would give more members an opportunity of attending. Whit Sunday, 1908, was suggested, and on a vote the meeting unanimously agreed to this date.

It is important to note that the By-Laws, which were provisionally approved some months ago, were officially ratified. Printed copies are, I think, in the hands of all members; if not, copies will be supplied on application to the Secretary. These By-Laws were also published at the time of provisional adoption in the "Theosophical Quarterly."

The meeting was greatly assisted in its work by the Greetings which were addressed to the members in Convention, and which were read by the Chairman. I give below the text of two from Continental Societies, and one from the London Lodge. Others were received from Mrs. Keightley and Mr. Basil Cuddon. A letter from Miss Hargrove, to which reference is made later, was also received and read to the meeting.

Berlin, June 30, 1907.

To the Members of the T. S., British Branch, in Convention Assembled:

Dear Brothers and Sisters: I was glad to hear of your Convention, and I would like to send you the heartiest greetings from myself and from the members of the Theosophical Society in Germany.

Perhaps your Convention will not be so large as in years before, but it will be all the more harmonious, which is, as we think, the first condition without which no power, no wisdom, no help from the Masters can reach us. Harmony among members, combined with aspiration to the Divine, seems to me the most excellent thing and may manifest heaven on earth. H. P. B. once wrote that if ten members work and aspire in harmony, each one of them could do in *one* year ten times more progress than one member could do in *ten* years if standing alone or not in harmony. ("The Path," Vol. IV.)

So it makes little difference if we are many or only few in number; if harmony prevails amongst us, we can nevertheless become the saviours of our country, of course not we, but the Masters, the Elder Brothers, through us.

As you will have heard from your Secretary, Mr. Woof, we had a very good Convention in Germany some months ago. The best thing was that with 99 votes against 3 a resolution was passed to unite with the T. S. in America. As you also are united with that T. S. we don't feel any separation from you. We are not now allied Societies, but members of one and the same great Theosophical Society, which has become once more an international one. It gives much strength to forget for a time our little Societies and to feel the identity with the one original Theosophical Society.

Hoping that you may have a good and harmonious Convention and that all members may feel the presence of spiritual powers.

I remain, with brotherly greetings,

Yours very truly,

PAUL RAATZ,

Secretary of the T. S. in Germany.
Stockholm.

To Mr. E. H. Woof, Newcastle-on-Tyne:

The Theosophical Society in Sweden sends the most hearty greetings to our Brothers and Sisters in Great Britain and wishes them good fortune in their work and aspirations.

Fraternally,

WILHELM HARNQUIST,

President.

46 Brook Street,
Grosvenor Square, W.,

July 6, 1907.

Dear Fellow Members:

We the undersigned are deputed by The London Lodge to offer to the members in Convention assembled, hearty greetings and good wishes. They only wish they could offer them in person, but a variety of circumstances has prevented them from being present.

Your deliberations are the more serious in that you have to ratify the rules and By-Laws temporarily adopted last year. You have also to discuss the programme of work and we trust that your efforts will be successful in devising conditions which all members can adopt.

The suggestion made a long time ago by William Q. Judge, is, we think, the keynote of our future work, that is that we should follow the broadest principle of toleration and apply it in all directions. Further that each member should strive with the utmost of his power to become an actual centre from which may radiate Theosophical thought and the influence of a life led according to the true principles of Theosophy.

Yours fraternally,

ARCHIBALD KEIGHTLEY,

President London Lodge.

ARTHUR D. CLARKE,

Hon. Secretary London Lodge.

The Convention Secretary was instructed to reply to the letters from abroad. The Secretary's statement of account showed a balance in hand of £6-6-6½.

After the settlement of details of organization, the meeting then entered upon a discussion as to the programme of work which should be attempted during the coming year, and the deliberations of the members upon this subject may be said to have been fruitful. Mrs. Binks, Mr. Carrick, Mr. Hardy, Doctor Keightley, Mr. Wilkinson and Mr. Woof took part in the discussion, as a result of which the following resolutions were proposed, seconded and carried unanimously:

1. That each Lodge appoint a Corresponding Secretary, who shall enter into communication with all enquirers in its locality, and shall also keep up a regular correspondence with the other Corresponding Secretaries who may be appointed.

2. That the activity which has to some extent been considered in the various Lodges in the Country, whereby suitable pamphlets upon Theosophical subjects shall be written, printed and distributed, shall be taken in hand forthwith.

3. That one or more members shall undertake to carry on an activity which shall have for its object the dissemination through the medium of the press of Theosophical light on current events, such an activity to be carried on by means of letters to Editors, articles to magazines not necessarily of a Theosophical nature, and such other means as may commend themselves to those undertaking the duty.

Regarding the first resolution, this arose out of a letter from Miss Hargrove, of which the following is a copy:

London, S. W., July 3, 1907.

Dear Mr. Woof:

I very deeply regret my inability to be present at Convention. I send my best greetings and shall be there in thought most surely, for I have, as we all have, this Convention very deeply at heart. I have given Doctor Keightley my proxy and have asked him to vote for me on all the points raised. But on the discussion of work for the coming year I would like to say a few words, as well as having asked Doctor Keightley to vote for me.

As you know, I hold the Office of Corresponding Secretary to the London Lodge. This office seems to me to offer great possibilities of work. I am wondering if other Lodges would not like each to start a Corresponding Secretary, too? We could then communicate with each other and evolve plans, perhaps write monthly letters to be read at the different Lodges.

I also have it greatly at heart, if my fellow-members approve and will signify their approval in Convention, to suggest to the various Continental Branches each to appoint some member to correspond with us; the idea being, of course, to tighten the bonds of sympathy and interest, and interchange ideas about our work.

I know well that the Lodge Secretaries have enough work on their hands, and I am strongly of opinion that each member should be responsible for some particular line of work; one having charge of the Library, one of the distribution of the "Quarterly," etc. And so I suggest the establishment in each Lodge of the Office of Corresponding Secretary, which office can become in each case what each one chooses to make it as an instrument for work.

May I make one other suggestion, as I am not present in person to talk these things over with you? I have undertaken to get the QUARTERLY accepted by the Librarians of the various Public Libraries in London. In most cases I find the gift is accepted with thanks. In each copy given I fasten a slip of paper on which is typed my address as Corresponding Secretary of the London Lodge, an address kindly lent me by a fellow-member. I enclose a sample of this slip. Doubtless other members are doing the same in other towns. Will they write me if they feel inclined, and tell me what success they find?

Again I wish I were with you to talk over all these matters.

With renewed most earnest and heartfelt wishes,

Fraternally yours,

CONSTANCE HARGROVE.

The slip in question reads as follows:

Anyone desiring to communicate with English members of the Theosophical Society may do so by writing to the Corresponding Secretary,

Flat No. 6,
Marlborough House,
21 High Street,
Manchester Sq.,
London, W.

The idea was expressed in the discussion that much valuable work could be done by appointing in each Lodge an Officer who would undertake to correspond with enquirers and those known to be interested in the aims of the Society, and to enter into communication with the Corresponding Secretaries of other Lodges. This would first of all give to the members of each Lodge the opportunity of getting en-

quirers into touch with someone more or less able to answer any questions which they might raise: and it would also have the very desirable result of bringing to the notice of each Lodge not only the current work of other Branches, but would also probably suggest to each, changes in methods of work which might with advantage be adopted. This was felt to be an important aspect of the work to be carried out by this means, in that it would, at least, provide an opportunity for the various Branches to escape from the not altogether good effects which come from too long adhering to one method of work—getting into a groove, so to say. It was also felt that the suggestion to extend this activity to Branches outside this country was an excellent one, and that the many Lodges in America, and those in Germany, Norway and Sweden, all of which latter Societies have members capable of corresponding in English, might with great advantage be invited to co-operate.

Regarding the second resolution, little need be said to point out the great work which could be done in this way. It wants setting on foot, however, and much depends upon the initiative of the members. Success in an activity of this nature depends upon organization, upon co-operative effort, and upon the willingness of a number each to undertake some part of the work. Though no settlement beyond the bare resolution was arrived at in Convention, maybe a suggestion that each Branch appoint two members to act on a Committee to organize this activity will not be judged to be out of place.

The third resolution also needs definitely taking up in the various centres. The idea was expressed by a member that not all were able to write suitable letters or articles for possible publication: but it was also pointed out that this need not deter anyone from keeping a careful watch upon the press, and communicating with some member who has undertaken to carry out part of the work indicated in the resolution, and who might be better able to write suitable letters. Again, in this case also, each Lodge might take the necessary first step and appoint one of their members to represent them.

After this discussion the Convention was adjourned until the evening meeting, at which Doctor Keightley lectured on: "Theosophy and Its Influence in Life."

Without wishing to overstep the duties of Convention Secretary, I would like to express the hope that Doctor Keightley will consent to a condensation of his lecture forming the first of our new pamphlets: it would fittingly memorialize our first Convention, besides providing what the resolution is intended to provide, Theosophy in relation to current thought and ideas. The evening meeting was exceptionally well attended, nearly one hundred and fifty being present. Attached hereto is a newspaper synopsis of the lecture.

Yours fraternally,

EDWARD H. WOOF,
Convention Secretary.

115 Ethel Street,
New Benwell,
Newcastle-on-Tyne.

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THE NEW CATHOLIC MOVEMENT IN ITALY.

TWO years ago the attention of the world was drawn to Italy by the appearance of a very remarkable book. It was called *Il Santo*, "The Saint," and was written by the veteran senator Antonio Fogazzaro, whose earlier works had already won for him the highest esteem and consideration. The success of *The Saint* was immediate. Here was something hardly less perfect artistically than D'Annunzio's finest work, and far above D'Annunzio in sincerity and moral worth. Like D'Annunzio's best-known book, *The Triumph of Death*, *The Saint* was concerned with the condition of the mass of Italian Catholics, and the spirit, whether devout or superstitious, which inspires them and colors their lives. But unlike *The Triumph of Death*, the new book offered some kind of solution for the grave evils to which it drew attention. The result was, that *The Saint* instantly found tens and even hundreds of thousands of readers. It soon found its way across the Alps, a French translation appearing in the best of the French magazines, another translation coming out in Germany, and yet a third version making its appearance in English. This was not the only quarter in which it attracted attention. That famous body which, during centuries, has condemned some of the greatest and noblest works, as well as some of the worst, and which records its condemnations in the *Index Expurgatorius*, also studied the new Italian masterpiece, with the result that it also was condemned and inscribed in the lists of works forbidden to the faithful. The result might have been foreseen. Already a success, *The Saint* now secured a triumph. Its readers multiplied marvelously; and it was presently recognized that a new movement within the Church in Italy had found a prophet and a worthy expression.

Perhaps we can best gain an understanding of the ideals of this new movement, at the time when they were beginning to be formulated,

by a quotation from one of the characters in *The Saint*: "We are, in a manner, the prophets of this saint, of this Messiah, preparing the way for him, which simply means that we point out the necessity of a renovation of all that, in our religion, is outward clothing, and not the body of truth, even should such a renovation cause suffering to many consciences. *Ingemiscit et parturit!* (Creation groans and travails). We must point out this necessity, standing the while on absolutely Catholic ground, looking for the new laws from the old authorities, bringing proofs that if these garments which have been worn so long and in such stormy times, be not changed, no decent person will come near us, and God forbid that some among us should be driven to cast them off without permission, out of a loathing not to be borne. I wish, furthermore, to say that we have very few human fears."

To this another speaker replies: "That is true! We have no human fears. We are striving for things too great, and we desire them too intensely, to feel human fears! We wish to be united in the living Christ, all among us who feel that the understanding of the Way, the Truth, and the Life is growing—yes, is growing in our hearts! in our minds! And this understanding bursts so many—what shall I call them?—so many bonds of ancient formulas which weigh on us, which suffocate us; which would suffocate the Church, were the Church mortal! We wish to be united in the living Christ, all among us who thirst—who thirst! who thirst! thirst!—that our faith, if it lose in extent, may gain in intensity—gain a hundredfold—for God's glory! And may we glow with it, and may it, I say, be as a purifying fire, purifying first Catholic thought and then Catholic action! We wish to be united in the living Christ, all among us who feel that He is preparing a slow but tremendous reformation, through the prophets and saints, a transformation to be accomplished by sacrifice, by sorrow, by the severing of affections; all of us know that the prophets are consecrated to suffering, and that these things are revealed to us not by flesh and blood, but by God Himself, dwelling in our souls. We wish to be united, all of us, from many lands, and to regulate our course of action. You are afraid? You fear that many heads will fall at one blow? I answer, Where is the sword mighty enough for such a blow? One at a time, all in turn may be struck. But you must pardon me if I ask you, and other prudent persons like you, where is your faith? Would you hesitate to serve Christ from fear of Peter? Let us band ourselves against the fanaticism which crucified Him and which is now poisoning His Church; and if suffering be our reward, let us give thanks to the Father: *Beati estis cum persecuti vos fuerint et dixerint omne malum adversum vos, mentientes, propter me.* (Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.")

It is, perhaps, to be regretted that Fogazzaro does not continue to develop the thoughts of the group of men from whom these two speeches are taken, showing us the gradual working of the leaven, the slow unfolding of the flower of spiritual growth in each of them, but rather chooses to concentrate his whole attention on the Saint from whom the story is named. This remarkable person has great elements of beauty and devotion in his heart, mixed with much that is emotional and rather hectic, but some of his discourses most faithfully reflect the thoughts of the leaders in the New Catholic movement in Italy. Thus we have the Saint saying to a crowd of villagers, who had asked him to preach to them: "Are you fit to enter the church? Are you at peace with your neighbor? Do you know what the Lord Jesus means, when He says to you that no man may approach the altar if he be not at peace with his neighbor? Do you know that you may not enter the church if you have sinned against charity or justice, and have not made amends, or have not repented, when it was not possible to make amends? Do you know that you may not enter the church, not only if you bear ill-will against your neighbor, but also if you have injured him in any manner whatsoever, either in your dealings with him, or in his honor, or if you have slandered him, or harbor in your heart wicked desires against his body or his soul? Do you know that all the Masses, all the Benedictions, all the Rosaries and all the Litanies, count for less than nothing, if you do not first purify your hearts, according to the word of Jesus?"

The issue is even more directly stated, further on in the book, where the views which Fogazzaro wishes to emphasize are put forward in the guise of a letter: "We were educated in the Catholic faith, and on attaining manhood we—by an act of our own free will—accepted its most arduous mysteries; we have labored in the faith, both in the administrative and social field; but now another mystery rises in our way, and our faith falters before it. The Catholic Church, calling herself the fountain of truth, to-day opposes the search after truth when her foundations, the sacred books, the formulæ of her dogmas, her alleged infallibility, become objects of research. To us this signifies that she no longer has faith in herself. The Catholic Church, which proclaims herself the channel of life, to-day fetters and stifles all that is youthful within her, to-day seeks to prop up all that is tottering and aged within her. To us these things mean death, distant but inevitable death. The Catholic Church, claiming to wish to renew all things through Christ, is hostile to us, who strive to wrest the direction of social progress from the enemies of Christ. This fact, with many others, signifies to us that she has Christ on her lips but not in her heart. Such is the Catholic Church to-day. Can God desire our obedience to her to continue? We come to you with this question. What shall we do?"

On this letter, another personage in the story comments: "I answer those who wrote me thus: Tell me, why have you appealed to me who profess to be a Catholic? Do you perhaps think me a superior of the superiors in the Church? Will you, perhaps for that reason, rest in peace upon my word, if my word be different from what you call the word of the Church? You have appealed to me because you unconsciously recognize that the Church is not the hierarchy alone, but the universal assemblage of the faithful, *gens sancta*; that from the bottom of any Christian heart the living waters of the spring itself, of truth itself, may rush forth. Unconscious recognition, for were it not unconscious, you would not say, the Church opposes this, the Church stifles that, the Church is growing old, the Church has Christ on her lips and not in her heart.

"Understand me well. I do not pass judgment on the hierarchy; I respect the authority of the hierarchy; I simply say that the Church does not consist of the hierarchy alone. Listen to another instance. In the thoughts of every man there is a species of hierarchy. Take the upright man. With him certain ideas, certain aims, are dominant thoughts, and control his actions. They are these—to fulfil his religious, moral and civil duties. To these various duties he gives the traditional interpretations which he has been taught. Yet this hierarchy of firmly grounded opinions does not constitute the whole man. Below it there are in him a multitude of other thoughts, a multitude of other ideas, which are continually being changed and modified by the impressions and experiences of life. And below these thoughts there is another region of soul, there is the subconsciousness, where occult faculties work at an occult task, where the mysterious contact with God comes to pass. The dominant ideas exercise authority over the will of the upright man, but all that other world of thought is of vast importance as well, because it is continually deriving truth from the experience of what is real without, and from the experience of what is Divine within, and therefore acts as a corrective of the superior ideas, the dominant ideas, in that in which their traditional element is not in perfect harmony with truth. And to them it is a perennial refreshing fountain of new life, a source of legitimate authority, derived rather from the nature of things, from the true value of ideas, than from the decree of men. The Church is the whole of mankind, not one separate group of exalted and dominant ideas; the Church is the hierarchy, with its traditional views, and the laity, with its continual experience of reality, its continual reaction upon tradition; the Church is official theology, and she is the inexhaustible treasure house of Divine truth, which reacts upon official theology; the Church does not die; the Church does not grow old; the Church has the living Christ in her heart rather than on her lips; the Church is a laboratory of truth, which

is continually at work, and God commands you to remain in the Church, to become in the Church fountains of living water."

One could hardly wish for a better expression of the ideals of the Young Catholics in Italy. On the one hand, they vividly realize the new understanding of the world and of life that we have gained from the progress of science; and as vividly realize that the materialistic view of the world is incomplete, and must be supplemented by the equally true and equally scientific experience of spiritual life, which they feel welling up within their hearts. And, on the other, to balance and unify this new spiritual experience, they feel that there should be the greater body of spiritual experience, the experience of long centuries in many lands, which constitutes the soul of the Church, in the true sense. The individual must have scope; the universal must also have scope. Thus admitting the imperative need both of individual spiritual and mental life, and of the vast collective spiritual and mental life which embraces all individuals, they further find, in the Catholic Church, an expression of the collective spiritual life which appeals to them as nothing else does. There is the age-long spirit of prayer, of sacrifice, of devotion, which has built up a mountain of spiritual power, whose might and majesty they feel. And there are the sacred traditions, carrying the Church back to the holy days of Galilee. But they find the governing body of this Church setting its face like flint against many of the ideals which are springing up in their hearts. They find this governing body, the hierarchy, despotically insisting on entire submission; despotically condemning every effort to spiritualize tradition, or to square religious experience with the new vistas of life opened up by scientific progress. On the contrary, the ruling body of the Church deliberately ignores the scientific progress of the last half-dozen centuries; absolutely refuses to recognize the fact that, within the last fifty years, all our views have been transformed by the splendid teaching of evolution; and wholly forbids any attempt to take account of these new ideas and this new light in the statement of religious life. Further, they find the governing body of the Church absolutely denying to the lay members of the Church—the vast majority of the faithful—the right to think for themselves, and proclaiming that the decisions of the hierarchy are binding on the consciences of all the faithful, and must be accepted, on pain of excommunication. This is the struggle, these are the opposing elements, which Fogazzaro presents in his great novel; and he is, in reality, mirroring the soul-growth of a whole generation, and putting on record the thoughts, aspirations, hopes and fears of the most enlightened and spiritual of his Catholic fellow-countrymen.

The finest thing in *The Saint* is the appeal made to the Pope, under

the guise of a most dramatic incident, where the Saint makes his way into the inner courts of the Vatican, and confronts the Pope in person. With passionate devotion, the Saint thus makes his appeal: "Holy Father, the Church is grievously sick. Four evil spirits have entered her body, to wage war against the Holy Spirit. One is the spirit of falsehood. It has assumed the shape of an angel of light, and many shepherds, many teachers in the Church, many pious and virtuous ones among the faithful, listen devoutly to this spirit of falsehood, believing they listen to an angel. Christ said: 'I am the Truth.' But many in the Church, even good and pious souls, divide the Truth in their hearts, have no reverence for that truth which they do not call 'religious,' fearing that truth will destroy truth; they oppose God to God, prefer darkness to light, and thus also do they train men. They call themselves the 'faithful,' and do not understand how weak, how cowardly is their faith, how foreign to them is the spirit of the apostle, which probes all things. Worshipers of the letter, they wish to force grown men to exist upon a diet fit for infants, which diet grown men refuse. They do not understand that although God is infinite and unchangeable, man's conception of Him becomes ever greater from century to century, and that the same may be said of all Divine Truth. They are responsible for a fatal perversion of the Faith which corrupts the entire religious life; for the Christian, who by an effort has bent his will to accept what they accept, to refuse what they refuse, believes he has done his utmost in God's service, whereas he has done less than nothing, and it remains for him to *live* his faith in the word of Christ, in the teachings of Christ, to live the '*fiat voluntas tua*' ('thy will be done') which is everything. Holy Father, to-day few Christians know that religion does not consist chiefly in intellectual adhesion to formulas of truth, but rather in action, and life in conformity with the truth, and that the fulfilment of negative religious duties, and the recognition of obligations towards the ecclesiastical authority, do not alone constitute true Faith. And those who know this, those who do not separate Truth in their hearts, who worship the God of Truth, those are striven against with acrimony, are branded as heretics and reduced to silence all through the spirit of falsehood, which for centuries has been weaving in the Church a web of traditional deceit, by means of which those who to-day are its servants believe they are serving God, as did those who first persecuted the Christians."

The Truth for which the Saint here so eloquently pleads is, first, that enlightened view of life which has come with the scientific understanding of the immensity of the Cosmos, as revealed by astronomy, and the vast periods of the cosmic processes, as revealed by geology, and illumined by Evolution; and, secondly, that enlightened view of religion which springs from an understanding of the life and workings of the

human spirit in touch with the divine spirit, and also from an intelligent view of history, and of the sacred books as well of Christianity as of other faiths.

The Saint comes to his second indictment: "If the clergy neglect to teach the people to pray inwardly—and this is as salutary to the soul as certain superstitions are contaminating to it—it is the work of the second evil spirit which infests the Church, disguised as an angel of light. This is the spirit of domination of the clergy. Those priests who have the spirit of domination are ill-pleased when souls communicate directly and in the natural way with God, going to Him for counsel and direction. The end they have in view is righteous! Thus does the evil one deceive their conscience, the end is righteous! But they themselves wish to direct these souls, in the character of mediators, and thereby those souls grow weary, timid and servile. Perhaps there are not many such; the worst crimes of the spirit of domination are of a different nature. It has suppressed the ancient, sacred Catholic liberty. It seeks to place obedience first among the virtues, even when it is not enacted by the laws. It desires to impose submission, even where it is not obligatory, retractions where the individual conscience does not approve; wherever a group of men unite for good works, it wishes to take direction, and if they decline to submit to this direction, all support is withdrawn from them. It even strives to carry religious authority outside the sphere of religion. Holy Father, Italy knows this! But what is Italy? It is not for her I speak, but for the whole Catholic world."

The third evil spirit which is corrupting the Church, says the Saint, is the spirit of avarice. The fourth is the spirit of immovability. This is disguised as an angel of light. "Catholics, both ecclesiastics and laymen, who are dominated by the spirit of immovability, believe they are pleasing God, as did those zealous Jews who caused Christ to be crucified. All the clericals, Your Holiness, all the religious men even, who to-day oppose progressive Catholicism, would, in all good faith, have caused Christ to be crucified."

The reply of the Vatican to this passionate appeal was direct and incisive. *The Saint* was put on the Index Expurgatorius, in spite of the high reputation for virtue and piety which Senator Fogazzaro had long enjoyed; and all the faithful were forbidden to read it. The result was not that which the Vatican expected. The book at once leaped into universal fame, and sold in Italy by the hundred thousand, translations also appearing in the chief languages of Europe.

It will be remembered that we quoted, from one of the characters in *The Saint*, the words: "we point out the necessity of a renovation of all that, in our religion, is outward clothing, and not the body of truth,

even should such a renovation cause suffering to many consciences." In the spirit of that sentence a journal was presently founded at Milan, with the title "*Il Rinnovamento*"—"The Renovation,"—to embody the new ideals and tendencies. The editorial Words of Introduction, announcing the policy of this new magazine, are well worth quoting. The editors declare their firm conviction that "the best way to help humanity, is to do lasting good to individuals, and that in virtue of the incalculable diffusive power of thought, he who brings ideas to a few attentive minds, through them reaches multitudes." They affirm their faith "that if an intellectual movement contains a single living spark, this will become a torch and a flame. No spark which deserved to live has ever died. But through this faith of ours precisely, we give to the word Renovation a meaning more humble, more intimate, more profoundly spiritual, than echoes from the old and new declarations a hundred times repeated as a promise of external reforms. In our thought, it indicates solely a desire to renew ourselves, and those who are bound to us by a common ideal, in the search for truth. We are not preachers of social rebirth; we have no promises of happiness to distribute, and we speak only the severe language of facts and ideas. But we are questioners of souls, and we wish to awaken the sleeping, inciting them to an interior work of which they are ignorant, addressing to them continual demands, obliging them to lay aside as old masks the forms of prejudice, dashing to pieces the enchanted links of the formulas in which they have found a peace which is lethargy, compelling them to form that enclosed world in which the point of departure and the point of arrival of the truth which they believe and seek conveniently coincide. To reform the consciences of a country, we must begin by reforming consciences, or, to speak more truly, we must lead them to the point in which the truth itself, which is deep in the heart of each, shall set them free; to return laboriously within themselves, through everything they possess by heredity, to the primal origins and fountains, to the direct light; through the pallid reflections of faith handed down to them to return from myths to Divinity.

"The chief difficulty is for us to take up a sincere position in the judgment of the public in what concerns religious experience, which is the center and the soul of our activity. To explain to Italian readers how a lay review, which is not ecclesiastical, undertakes to work at a general elevation of life in the spirit of Christianity, is no easy thing. The more so, that careless critics may attach us to this or that school, to one or another group of those who are contending for the field to-day. Now we can conscientiously affirm that we are outside all disputes and polemics. Men, even the dearest, are rather indifferent to us, in compari-

son with ideas; and our religious conception will not bind itself to any partisan dogmatism.

"For us, Christianity is Life: it is inexhaustible aspiration, it is hope, it is the panting of the whole being toward that in life which partakes of the eternal; it is the progressive raising of ourselves in a passionate research and ardent struggle after truth; it is a straining forward and a living of the soul in the future. It is vain to confine Christianity in any intellectual systems as definitive expressions of its development; it is, by its very nature, a continual becoming, which bursts the old vestures to re-create ever new ones, which moulds and remoulds the forms through which it communicates itself to the mind of man; in a perennial movement of renovation, as though a divine potter were seeking ceaselessly and ever unsatisfied to express in pliant clay his ineffable ideal. Every religious conception which pretends in the name of faith to bind the intellect to determinate philosophical or social doctrines, and believes in the possibility of a specifically orthodox science, art or polity, would be false in its very root. And if we believe possible a new Christian civilization, it is only on one condition: that the spirit of Christ signifies the spirit of liberation, and that no one shall bend it to his own theories, hypotheses, or systems, each one feeling it in his heart as an immanent command to upraise his life in all its activities."

These are noble and eloquent words, full of high sincerity and aspiration. The editors continue: "By an analogous conception, we shall refuse to attempt artificial harmonizing of theology and positive science and special apologies for religion. We believe that the one apology possible to-day is the search itself. The truth has not need of us, but we have need of the truth sought without limitations, without theological preoccupations, without fear of dualisms which only exist as intermediate stages toward a definitive unity of the human consciousness. Subjectively the truth has in us its development, from lower to higher forms, from twilight to high noon, through which it dwells in part in all minds which do not wilfully banish it, in all efforts made to reunite it, in many initial faiths, in some forms of negation, and in many souls that doubt. And we are not always joined to God by official philosophies or by well-constructed chains of syllogisms; but because He is in us, by the thousand roads of our minds, by the thousand tortuous paths of our hearts, living and thinking Him, suffering and renewing our life in the fire of great longings, erring and correcting our errors, climbing and descending to climb again the sacred mount on whose summit no mortal man has ever rested.

"On the other hand, we do not wish that this love of truth in

liberty should arouse in any the doubt that we are alienated from traditional religion. So we hasten to declare that Catholicism is the natural basis of our researches; that we feel it as the point of departure of our investigation; and that we need the bounds of its dogma as the age-old foundation of our spiritual life." So far the Declaration of Faith of the editors of *Il Rinnovamento*, as it appeared in the first number, dated January, 1907. We see at once that it is directly in the line of the great spiritual awakening foreshadowed and reflected in Fogazzaro's novel, and that this new magazine is an attempt to put into practical effect the ideals there depicted. We are, therefore, prepared to find Fogazzaro among its most respected contributors, side by side with men like Romolo Murri, Tommaso Scotti, Angelo Crespi, and other leaders of the Young Catholic party in Italy.

The magazine reached its fourth number, still inspired by the hope that it might carry on its work without direct opposition from the governing powers of the Church, but that hope was presently shattered. The authorities at Rome, speaking through the lips of Cardinal Steinhilber, expressed their condemnation of the magazine, in a letter addressed to the Cardinal Archbishop of Milan, and dated April 29, 1907. The numbers already published were put on the Index, and the Eminent Fathers expressed "the disgust which they felt, at seeing published by self-styled Catholics a magazine notably opposed to the spirit and teaching of Catholicism. The Eminent Fathers deplore especially the disturbance which such writers bring about in the consciences of their readers, and the haughtiness with which they set themselves up as the masters and teachers of the Church. And it is grievous that, among those who seem to wish to assume authority in the Church, and to read a lesson even to the Pope himself, are found names already known for other writings dictated by the same spirit, such as Fogazzaro, Tyrrell, Von Huegel, Murri and others. . . . In sum it cannot be doubted that this magazine was founded with the purpose of cultivating a most dangerous spirit of independence of the ruling power of the Church, and the dominance of private judgment over that of the Church itself, and of erecting itself into a school which shall prepare an Anti-Catholic renovation of minds and hearts."

The editors were thereupon called by the Cardinal Archbishop of Milan to desist from their errors and evil ways. They replied, gently but firmly: "We cannot renounce the right to think and to express our thoughts; we cannot cut short our work at its inception, before having given authority itself and the public of honest critics sufficient material to judge of us and of our intentions with justice. Perhaps this attitude through which, without pride, but without weakness, we claim for

ourselves and for others the right to think and to study with more confidence in the Catholic Church, may cause grief to some timid consciences, and may supply weapons to our adversaries. But we are disposed to see in this a loyal action, all whose possible consequences we have long pondered over, without any personal apprehensions, yet to bear witness that the charity which wishes obedience can also impose humble but firm resistance to measures the acceptance of which we could not justify to our own consciences nor to others." So *Il Rinnovamento* continues its work, under the ban of the Congregation of the Index.

Just about the same time, namely, on April 17, 1907, came another notable declaration of principles from the supreme authorities at Rome. This time, it took form in the discourse of Pope Pius X, "on the occasion of conferring the Cardinal's hat on those recently promoted to the purple." In congratulating the new cardinals, the Pope took occasion to lament "the very serious conditions of the time in which we are living, and the continual assaults to which the Church is exposed on the part of her enemies." These enemies are those who are guilty of intellectual aberrations, in virtue of which the doctrines of the Church are despised "and there rings through the world that cry of revolt for which the rebel hosts were driven from heaven. And rebels, indeed, they are, those who profess and spread abroad under artful forms monstrous errors on the evolution of dogma; on the return to the Gospel—the Gospel, that is to say, stripped, as they put it, of the explanations of theology, of the definitions of Councils, of the maxims of asceticism; on the emancipation of the Church, but conceived after a new fashion—an emancipation which will enable them not to revolt, so that they may not be cut off, and yet not to submit, so that they need not abandon their own convictions; and, finally, on adaptation to the times in everything—in speech, in writing, even in the preaching of a charity without faith which, while extremely tender to the unbeliever, is opening up the path to eternal ruin for all.

"You see clearly, Venerable Brethren," the Pope continued, "whether we, who must defend with all our force the deposit which has been entrusted to us, have not reason to be in anguish in presence of this attack, which is not a heresy, but the compendium and poisonous essence of all heresies, which aims at undermining the foundations of the Faith and annihilating Christianity. Yes, at annihilating Christianity, for the Holy Scripture is no longer for these critics the trustworthy source of all the truths which pertain to the Faith, but a common book. For them inspiration is confined to its dogmatic teachings, and those understood after their fashion; is, indeed, but slightly distinguished from the poetical inspiration of Æschylus and Homer. The Church is the legitimate interpreter of the Bible, but only if she submits her interpretation to

the rules of so-called critical science, which imposes itself upon theology and makes it its slave. As for tradition, finally, everything is relative and subject to change, and so the authority of the holy Fathers is reduced to nothing. All these and a thousand other heresies they publish in pamphlets, in reviews, in ascetic treatises, even in novels, and they wrap them up in certain ambiguous terms, in certain nebulous forms, so that when put on their defence they may always keep open a way of escape without incurring open condemnation, and thus catch the unwary in their nets."

To this very eloquent indictment, a group of Italian priests shortly made answer. "For us, profoundly Christian souls," they say, "religion, far from being a vague, mystical feeling which soothes the spirit and isolates it in a barren egoism, is a Divine reality, which enkindles into life and exalts the souls of men, and, knitting them together in a bond of brotherhood, directs their life towards a supreme and common goal. For us Christianity is the highest expression of religion thus conceived, and of Christianity in its turn we consider Roman Catholicism to be the amplest realization. With the affirmation of Christianity as life, we affirm also that it cannot be a mere intellectual abstraction, and, therefore, 'the pure Gospel' of which you speak, 'stripped of the explanations of theology,' is not for us a reality, since, if it wishes to be reality and life, it must become externalized in forms derived from similar expressions of ordinary human activity. As Christians, we accept the authority of the Church, as the careful dispenser of the deposit of eternal truth inherited from Christ, to regulate and govern our religious life, and to interpret and supply its living needs and claims. We accept, further, the dogmas and rites by which all souls, in the communion of faith, hope, and charity, may participate in the life of the living Christ. 'God in Christ, and Christ in the Church'—that is the profound conviction by which all our actions are inspired. That we should be accused of being insubordinate to the authority of the Church and theology, and of turning to the 'pure Gospel,' proves that you do not know our works. . . . And it shows even more clearly that authority, incapable of entering into the spirit and understanding the writings of its faithful and deserving servants, does not confute, does not discuss, but condemns, and condemns because it does not understand."

A word of explanation may here be fitting, as regards the "accusation of turning to the pure Gospel," and the rebuttal of that "accusation." We must remember that expressions carry different meanings to different people; and, while we may feel somewhat shocked at the readiness with which these Italian priests rebut the "accusation of turning to the pure Gospel," we must hold in mind that what they seemingly mean, is,

that they wish to understand the message and life of Jesus in the light of the spiritual experience of ages of Christians, and do not wish to turn their backs on that age-long experience, in order to extract a new system of theology from the texts of the Evangelists. We may well think that they would be wise to "return to the pure Gospel," but at the same time we must do justice to their point of view, their deep feeling for that atmosphere of prayer, of devotion, of sacrifice, which myriads of believers have created, by the profound devotion of their hearts and souls. With touching pathos, these Italian priests continue: "Holy Father, when you were raised to the throne you appealed to all men of goodwill to rally round you and co-operate with you in the Christian restoration of Society. Society, indeed, stood in much need of such a service, seeing that it has for so many years been alienated from the Church, which it looks upon as an ancient and intractable foe. Not only are the ancient cathedrals, which the piety of free and faithful peoples in the Middle Ages raised to the Blessed Virgin and to sainted patrons, deserted; not only do men no longer care to resort to religion for strength and light for their souls, when harassed by everyday fatigues and struggles; not only have respect and veneration for the sacred things which men learned to love from their cradle disappeared; but the Church is regarded as an obstacle to the freedom and happiness of peoples, the priest is insulted in the street as a vulgar and obscurantist parasite, the Gospel and Christianity are regarded as expressions of a civilization which has become obsolete, because of its incompetence to answer to the high ideals of liberty, justice, and knowledge, which are agitating and inspiring the masses. This state of mind is ever gaining ground, and has spread from the University chair to the workshop, from the populous city quarter to the open fields. . . .

"We, who still feel all the riches and the inexhaustible power of Christianity in virtue of an intimate experience which overcomes every human argument to the contrary, have, in answer to your paternal call, girt ourselves with confidence to the task of imparting to the minds of others, and helping them to feel, this ineffable experience. But to-day men exhibit a spirit of distrust and suspicion with regard to us. They are inclined beforehand to reject our invitation." Then these devout priests make a long and impassioned appeal for Light, more Light, as the only thing that can save the Church. They demand liberty of thought, liberty of speech, liberty of judgment, affirming that only through the free use of these can religion be once more made acceptable and useful to enlightened mankind. And finally they add, with prophetic insight: "We know well that our word will have no weight with you; and tomorrow, we are certain, espionage, censure, calumny, will be renewed against us with redoubled vigor. Everything will be done to make us

apostates. But we will stand firm at our post, prepared to endure everything, to sacrifice everything except the truth. Our voice, reverent indeed, but frank, unambiguous, sincere, will be ready to expose every action of yours which is not inspired by wisdom and equity. We mean to be, not rebels, but sincere Catholics, to the salvation of Christianity. Our rebellion will be, at the most, the violence which a loving son ought to exercise to a sick mother, that he may induce her to observe the orders of the doctor which are indispensable to her recovery. . . . From our hearts we implore you to show wisdom, sincerity, equity, clemency!"

The reply of the Pope was incisive. The "rebellious" Italian priests were excommunicated, and further against their teachings and such teachings as theirs were launched the recent Syllabus and Encyclical. In reply to these Vatican thunderbolts, the Italian priests reply, through their spokesman: "Pius X has flung down the gage of battle, and it will not be declined. The men whom he has condemned are, on his own showing, men filled with an apostolic zeal and fervor. They are a handful among the millions of Catholicism, but they are its intellectual and spiritual *élite*. . . . The Inquisition is to be established in every diocese. But the intended victims will reckon little of these terrors. For they have an unhesitating faith that Catholicism is the fullest and most vital expression of Christianity and a clear insight into the conditions on which alone Catholicism can continue to flourish in the modern world. They see clearly that if the policy of Pius X is to prevail Rome must shrink into a sect gradually dying of intellectual and spiritual inanition. It is that faith and that vision which will nerve them to fight for their right still to live in their Church and to permeate it with the leaven of new spiritual life and power."

We have, in this Young Catholic movement, whose activity in Italy we have set forth, one of the most vital and virile spiritual movements in the world to-day; one which contains promise of new moral and mental life for untold millions. We clearly see that the struggle of these valiant seekers after light, these valiant worshippers of truth, will be a hard one, and many hearts will be broken, before they see victory resting on their standards. But we have an unquenchable faith in the Light, in the power of the Divine to conquer the darkness; and we have the warmest admiration for the spirit of courage, of self-sacrifice, of gentleness mingled with strength, which has marked every act of these Young Catholics; and sincerely and with confidence we wish them all success and every blessing in their hard task, which, though hard, and perhaps because it is so hard, is a part of that great work which has been carried out by the just made perfect throughout the long history of man.

SOME LETTERS OF "H. P. B."

III.

NEW YORK, December 11, 1877.

From your letters I see that you did not receive some of mine, and that I also did not get all of yours. It is most unpleasant. For instance you write that one of these days you told all about Sasha's wound—I never got that. And now you say that you do not know whether I received *Laughter and Sorrow*, when I wrote to you long ago that not only did I receive the book, but that I also read it in Odessa, soon after the corporal punishments on the public square. Don't you remember that even I thought of translating it, but auntie objected out of patriotism.

You are right, let us drop theology, as neither of us is likely to convince the other, and we shall probably lose time for nothing. But one thing you must give me leave to reply. In spite of the fact that India is really no *terra incognita*—though very *incognita* in some respects—Russian missionaries know hardly anything about it, and the Protestant and the Roman Catholic missionaries tell lies to their hearts' content. Read any work on India of any learned and dispassionate person, of any of the officers who have spent years in that country, even the statements of the enemies of India, and you will find everywhere that a Hindu never takes either liquor or wine, that he eats no flesh, and that it is difficult to find anyone more honest, more truthful and more gentle. I am speaking about the real Hindu, followers of Brahminism, not the cowards who become Musulmans, or drop all religion, becoming thugs and brigands. Please do read what the missionary Dubois says about it. Also read St. Francois Xavier, who spent years in Japan and says that the scrupulous honesty of the Japanese could give lessons to the Christians.

Buddhism (not the idol worship, of course) is the purest and the highest of Asiatic religions. In Ceylon, Burmah, and Siam, monogamy is the rule, having two wives is considered very immoral and is punished severely. It is possible that the Samoyeds, Tunguzes and Buriats and other nomads have learned to drink *vodka*, but believe me that nowhere in Southern India or Ceylon could you find a member of the priesthood who either drinks or is immoral.

Do not be guilty of injustice, Nadejinka, but remember the great rule of the Buddhist religion, a rule which, in spite of the embodiment of gentleness, charity and justice in Christ, and in spite of

his precept, has never as yet become a rule amongst the Christians or their clergy. Here are the words Gautama Buddha spoke, before his last words: "Hold fast to your faith, honor it above everything else, but also respect the faiths of other people." And his last words were: "All form (*composé*) is finite, and doomed to destruction. The spirit of man alone is immortal, without beginning, as without end. I am going to Nirvana."

Now I shall answer all your questions, and will try to explain what you do not understand.

NIRVANA is a word which none of our Orientalists have as yet rendered with any degree of accuracy. Barthélémy Saint-Hilaire, Burnouf, and Max Müller (the latter twenty years ago, for of late he has changed his opinion for another, which is just as inaccurate) have discussed the question, and tried to prove that Nirvana means the ultimate, the complete destruction of the human individual. Other Sanskrit scholars maintained that Nirvana meant something quite different. Think of the absurdity of the idea that over 400,000,000 people, for the Brahmanists also believe in Nirvana, calling it Moksha, pray all their lives, mortifying themselves with fasting, self-abnegation and renunciation of all physical and moral comforts, all in the hope of obtaining Nirvana or "annihilation," when this annihilation is to overtake them, in any case, upon the death of their bodies, so long as they do not believe in the immortality of the soul. Yet the absurdity of this did not prevent the Orientalists from preaching their theories.

Their argument was founded on the etymology of the technical term. In Sanskrit, Nirvana means the "blowing out" of fire or flame, the destruction of the spark, and is composed of two words: "Nir" and "Vana," that is, "extinguish" and "light." "Moksha" also means "liberation," in Sanskrit "Nirvritti," "end to everything," or the "ultimate cessation." They found the explanation of the word in the Mahabharata, which claims that Nirvritti means "the extinguishing of life in the fire, as well as in the wise man." But as I proved to the Philological Society of New York, in the Amara Kosha, a philosopher of antiquity interprets the term "Nirvana," "flameless," in "Nirvana," as the perfect stillness, a state of windlessness, in which the spirit of man (the symbol of which, with the Christians, is a fiery tongue), as a spark of the eternal, invisible hearth (foyer), of the Great Spirit, or Anima Mundi, is for ever freed from all accidents. The question is, to understand correctly the metaphysical concepts of the early Aryan races, the Vedas, and also the "Four Truths" of Gautama Buddha, Siddhartha. Their philosophy does not admit the idea that the Matter in anything composite or concrete can count for anything. Matter, even sublimated, that is, invisible, as even all our moral functions, thought, the affection of one person for another, as desire, in fact, all the attributes of the living, thinking man,

which *are* Matter, as is now proven by Tyndall, who stole his idea from Schopenhauer and Van Helmont, who borrowed it from the Neo-Platonists, who inherited it from the Hindu Kapila, the greatest philosopher of prehistoric times. In fact, everything that has shape or color, or can be formulated by the tongue of man, or perceived by the thought, does not exist (in eternity), but is merely a meteor which, lightning-like, flashes out and is lost at the moment of its birth and being. All this is Maya, an illusion of the objective perception, *ergo* it is finite, having a beginning and an end, the interval between which is not worth noticing, as even many thousand years are but an instant in eternity. Time, and the distribution thereof, are the creations of human fancy, and as the beginningless and the endless can not be created by the finite and the short-lived, such as is man, time itself is but an illusion of our senses, which also are an illusion, like everything else. Only that actually exists in eternity which is subjective, in the spiritual world, the Subjective of the very highest grade, in which there is no more any trace of human thinking, but everything is divine and pure: it is without beginning, as without end, it always was. This is Nirvana, the spiritual plane, the reflections of which light up all the worlds of the boundless universe, and as soon as these reflections reach the bounds of the subjective, they immediately become "breaths," "spirits," and "sparks," or the souls of Humanity. Which means that Nirvana is God. Not the anthropomorphic God capable of taking definite shape in the mind of man, but the All-containing, the Omnipresent, the Life-giving Spirit of God. After every Pralaya, or temporary disappearance of the Universe from the region of the Objective, this Spirit of God broods over the watery abyss, that is, Chaos, once more imparting life to every atom of this Abyss, which sweeps the atoms towards the whirlpools (so to speak), of self-creation, and a new appearance in the region of the objective but not real.

Next. Now I shall explain what Pralaya is. The atoms of which Matter is composed, are in themselves eternal and indestructible, which is proved, or rather half-proved, by modern Science; because it is not Matter itself, but only its essence, the atoms, that are indestructible and eternal. And this is why the Svabhavikas, a school of the highest Buddhistic philosophy in Nepal, claim that nothing exists in Nature but Nature itself, or the Substance, and that this substance (to use the right Russian word) has its existence in itself, is *Svabhavat*, without any Creator or Ruler; for which the Svabhavikas are called, very unjustly, Pantheists, and even Atheists. This injustice I also proved in my article.

This self-existing Matter (perhaps better, Substance) or Svabhavat, they teach, exists in eternity, and from all eternity, in two forms: in the state of Pravritti, or activity, and in the state of Nirvritti (Nirvana), or passivity. When it is in the state of activity, it is the ever-busy, ever-transforming Nature, or the Spirit of God itself, which

animates every atom, and is crystallized in it. And so, though at first sight it may seem absurd, or even blasphemous, in my understanding it is the highest conception of the reflection of the Godhead, which is everpresent everywhere.

And when this Svabhavat is in its passive state (N. B. in the human sense of the term), or in Nirvritti, it does not exist for man, because the latter will never be able to define, or to understand, what God is.

The Buddhists of all schools believe in Nirvana; they believe in God; but they will never consent to belittle this Something unimaginable by lowering it to the level of human ideas. That is all.

This is proved by the profound remark of Gautama, which was translated only recently, and is preserved in the original, in the Bodleian Library: "Sadasad vikaram na sahate," which means that "ideas of Being and non-Being do not admit of discussion." And so our learned sillies promoted Buddha to the rank of an atheist.

Human beings who, in the physical sense, also self-create themselves like the rest, under the law of Nature, ought to do all they can to assimilate in this life the state of Nirvana as much as possible, that is to say, they ought to keep in mind that everything earthly whether physical or moral, is but an illusion, a vanity of vanities, and to aspire with all their moral and spiritual being to life eternal, or that state which for the present is but subjective for us, yet nevertheless is the only objective state in reality. In other words, we must love our neighbor, and honor our father and our mother, and feel joy and sorrow, and give ourselves to every emotion, only in so far as we have failed to conquer that emotion, even to destroy it in ourselves, but not any more. We must do good, yet not for our own sakes, but for the sake of our duty to Humanity. We must love and respect our parents, our children, our husbands and wives, but only with the object of making them happy. And as to ourselves, our physical selves, our husks, we must disregard them, aspiring with all our hearts to Nirvana, to that state after death in which the flame of our spiritual individuality is liberated from all the functions and attributes even of our spiritual man, whilst he is in the body, in which the flame is extinguished, as a separate thinking, and therefore imperfect personality, and is merged (though not lost) in the divine essence of Nirvana, or, speaking more clearly, it lives in God, and God lives in it.

Here is Buddhistic "atheism" in a nutshell.

Christian theologians, and especially missionaries, turn up their noses at Nirvana, abusing it, and getting perfectly shocked by this doctrine, and say: "Buddha teaches us to despise Humanity and ourselves. He teaches egotism, maintaining that filial and parental affection, these most sacred things in all creation, are nothing but vanity, that man must aspire to Nirvana alone, to complete annihilation." And all this is nonsense,

sometimes even intentional nonsense, with full knowledge of the opposite side. Does not Christ teach just the same? Did He not go on the path of self-denial and renunciation of everything earthly, even farther than Buddha? "He that does not leave father and mother, and follow me, is not worthy of me." And has not Saint Jerome made of this highly philosophical attitude toward life a monstrous fanatical doctrine, when he taught: "if thy father prevents thee from becoming one with the Church, go kill thy father; if thy mother prostrates herself across the threshold to hold thee, trample with thy feet the breast that suckled thee, and run; unite thyself to God and to his Church which is calling thee." Here is a proof that scholars and theologians, since the very first centuries, have not understood either Buddha or Christ, did not understand them at any time, and still do not understand them.

That which seems to us non-existent is alone, in the eyes of the Buddhists, worth the effort; the complete annihilation of everything objective, which exists in this temporary world, and therefore is temporary itself, is the beginning of life eternal, which is subjective for us, and therefore is called unreal, *nihil*.

I know that uncle will understand the idea, though for me it is awfully difficult to explain it in Russian, without any knowledge of the accepted philosophical and metaphysical terms.

Next. Why does the Hindu (do you mean my Master?) have little love for the "spirits" (of the mediums)? Well, exactly because of that same Nirvana, and Metempsychosis. I do not mean human souls entering dogs, pigs and vultures, because all this is nothing but a religious metaphor. I mean the transmigration of the second principle of man, according to its deserts, and not of his highest immortal spirit, into wicked pig-like creatures into "spooks," which bark like chained dogs. Good, pure spirits will not, I can assure you, throw about tambourines in dark *seances*; they will not talk nonsense and entice people to sin, just like devils.

"Spirits" of this kind disjointed from their bodies after death, if they were exceptionally material, drunkards and immoral, are so strongly attracted by everything earthly, that they will not go far from the atmosphere of the earth. They may roam about the wide world, trying to take possession of mediumistic people, living once more a factitious life through their organs, a temporal life, instead of attempting by repentance to reach Nirvana, and the final purification of everything fleshy. Or else, if they are altogether done for, these "spirits" or rather "*peresprits*," may disappear altogether, and their immortal souls, their guardian angels, will return to Nirvana.

The Ego within us is also Matter, sublimated and invisible to the eye as it is. If a pure spirit, once having broken through the prison of the living body, is still willing to come into contact with objective Matter,

it proves that it can stand such a pollution, and if so, it shows that it is not altogether pure itself.

"The Hindu" does not despise the spirits which inspire the medium spiritually, nor those who influence people to speak, write or act under inspiration, nor those who are seen by clairvoyants, but only those who crowd into materialization, who clothe themselves with the effluvia of the medium and those present, with their magnetic sweat and other fluids, who lower the dignity of the immortal by giving themselves out to be immortal, and even by manufacturing out of the sweat and effluvia visible bodies which resemble the departed relations of the spiritualists. Of course these are also human souls, but as one soul is different from another, some, as I said, progress, and reach Nirvana; others disappear. The latter are no better than devils, save for the horns and tails, perhaps.

Through long habit, you mix up the human spirit with the human soul. They are two entirely different things. The one is identical with Deity, the other is merely the etherial man; for the most part invisible but in some cases capable of assuming a visible form.

As to how the body becomes a harmless idiot, when the soul (perisprit) gets out, it is easy to explain. The functions of life, or vital principles, have nothing to do, with the true soul, or the Ego of man. Consider insanity. People become insane, just because, whilst the fit lasts, the soul is away from the body, of which the insane is entirely unconscious. And in cases of incurable insanity, the soul has left the body altogether, promenading somewhere else, and pretending it does not know its body, though so long as the body lives, it is tied to it by a thin thread. And in cases where the body has become vacant, either through illness, or because the man has been convulsed by sudden despair, or because he has been intensely thinking of some person or some object, which magnetically drew his soul, together with his thought, out of his body, and toward that person or that object,—in all such cases, it sometimes happens that the vacant body is taken possession of by another soul, a "spook," whose kind are forever roaming about the earth, and who establish themselves very comfortably in the deserted body, controlling the functions of its physical brain, and impressing it to think that "I am, let us say, Caesar, or Alexander the Great, or even Christ himself." Such things do happen. The demoniacs of the New Testament tell you clearly that it is so.

The evil spirit is not the devil of popular fancy; it is the malicious, wicked soul of any sinner who has died without repentance, and who will go on existing until it is dissipated into the dust of the elements. This is why they are called Elementaries by Paracelsus, and all the other mystics who have studied Cabalistic sciences. There are also elementary spirits, but these are not the souls of men, but merely forces of nature, like Salamanders, Undines, Sylphs and Gnomes, of which there are hundreds of subdivisions.

Next. If I go to India, it will be because all our Society goes, I shall not go alone, and the mail goes to India, as to anywhere else.

Then how can you think that the Society will be destroyed? We simply transfer the Society to Madras, or to Ceylon, to be nearer to the Yogis, and thaumaturgists, the wonder-workers of India.

Next. When the soul gets out of the body, and is seized or suddenly frightened (I mean people who have but little experience, like myself), the peresprit may bound into space from fright, instantaneously breaking the thread which joins it to the body; then the body will die.

Well, I suppose I have tired you out. Good-bye! May the Superior Authorities take care of you all. I kiss everybody. Have you received my MS. for "*Pravda*" and my letter to the Editor? Please let me know.

HELENA.

P. S. I thought I had done, when look what happened in London: Three learned gentlemen were investigating Monck, the medium; they held him, in a lighted room, by his hands and feet, he being in a dead trance. And lo and behold, a light, white cloud-like vapor began to pierce through his coat and waistcoat, from the region of his heart. It began to rotate. It grew. It increased, and formed into the white shape of a woman, which moved away from the medium, and walked about the room, still remaining tied to him by a thread which was also vapory. Then she dwindled, grew vague, until, losing all outline, she became a cloud again, which was, so to speak, sucked back into the medium through his heart. Then it came out again, but as a tall man this time, evidently belonging to a different race. Same process. When the cloud came out for the third time, they all recognized the double of the medium. All three figures walked as if on springs, automatically, as if moved by some *outside power*. This outside power is nothing but some "spook," controlling the medium and his peresprit, endowing it, like a sculptor with Protean shapes.

So you see that what I have written to you about is beginning to take place in the sight of men, and learned sceptics at that. Unless the medium is a man of perfect moral purity, he will be controlled by "spooks." As to the Adepts, like my "Master," they will not let the spooks come near them, getting out of their own shells at will, moving perfectly freely, and working various wonders. And this is because their life is the life of virtue, of holiness, of self-abnegation and purity.

Devils have controlled me quite long enough, until my old age! Now I am rid of them, for Master is on my side!

Good-bye. Perhaps we shall see each other. In spring, I may have to go to London. Won't you come too?

I have read about Sasha (Major Witte); he is a fine fellow. God keep him!

All London is bubbling and chattering over this wonderful (?) occurrence; yet it is quite ordinary. Send me, oh my friend and my soul, a dictionary, and also see that, if I am to write for "*Pravda*," I should be legally made their correspondent, with all due forms.

Down the dim pathway of Time there glides a Memory, serene and sweet. "Unveil thy face," I cry, rising to grasp her to me. But Memory vanishes.

Then one quiet night I pace that path of Time, seeking the place I tremble: and Memory sighs, and sighs herself away.

Then one quiet night I pace that path of Time, seeking the place where Memory dwells. The darkness aids me, and I wander beyond, to the centre—silent, vibrant—from which Time and the Ages radiate. No thought of Memory there! But vision. Then, turning outwards—careless where Time may lead since wind it must to Timelessness—Memory once more draws near. And now I tremble not, for I know; now I grasp not, for I have; now I care not, for I am. So Memory unveils her face, and in her eyes I see my soul, and in her heart, Eternity. "Stay and serve me," I command: and she obeys. For she knows that if I use her for myself—she will die.

R. B.

THE RELIGION OF THE WILL.*

THE WILL IN THE BODY.

I. THE SEARCH FOR FOOD.

WHAT is the Will? Lay your book down for a moment on the table, and consider. You see the book lying before you. Now stretch forth your hand, close your fingers on the book, and lift it. Let your conscious thought follow every stage of your act. Feel for a moment the effort of raising your hand, stretching it out, closing your fingers, lifting your book. Now you have it once more open in your hands. And you know more about the Will than a thousand treatises could teach you. You really know what the Will is, at the moment you are exerting it, and not when you are quiescently thinking about it.

Now see where this simple experience will take you. You have just verified the fact that you can really exert your will; that you can stretch your hand out and lift the book from the table. You can exert your will just as easily in a thousand other ways. For instance, you can rise, stretch yourself, and walk round the table, returning to your seat. Try it, again letting your conscious thought dwell on each stage of effort and motion, and you will once more realize a miracle. Simple as it is to walk round the table, simple as it is to lift your book, time was when you could do neither. We grown folk do not like to dwell on the fact that we were babies not so long ago. We are too used to these mature and wise personalities of ours, and have come to think them permanent. Yet babies we were. And in those days, when we had funny little pudgy fists, with small pink fingers, the lifting of this book would have been not only a miracle, but a miracle wholly beyond our powers.

When we pass similar small mortals in their perambulators, we are inclined either to patronize them, or to be disdainful and superior. We ought really to reverence them as embodiments of faith. For faith is the driving power at that age, more than at any other; not because we grown up folk do not need faith, but because, needing it boundlessly, we lack it. But we had faith, and full faith, in our baby days. Though those pudgy little fists of ours, which we hardly like to think of, now we are big, could not pick up a book from the table, they were always trying to. We had a firm faith that it was in us to do this, and a great

deal more; and we kept straining and stretching those small pink hands, winding away ceaselessly with our fingers, opening and closing, grasping and loosening, until at last we gained some grip, and could lay hold on things. And then, if there was a conscious spark of immortality in us, we tried to grasp the sun and moon.

We had implicit faith in the power of our wills in those days, and through that faith we finally developed our wills, and gain practical use of our hands. The faith came first; the practical power grew out of it. It was just the same with another wonderful power. We came to the use of our voices through faith put into exercise. And just as we kept our fingers busily stirring till we could grasp with them, so we played with our voices, trying all kinds of cooing notes, or cries of the heart, until we gained a fair command. Then, once we had got the power under some control, we took to imitating the sounds we heard around us; the words queer people said; the voices of birds and beasts. But we had gained a secure power on our own accounts, before we tried to imitate our big neighbors.

So with that other miracle, our walking round the table. We crept before we walked, and we squirmed before we crept. But we had implicit faith in our squirming power from the outset. And we kept at it unceasingly till we could crawl, then walk, then run. A thousand falls and bumps never daunted us, for our faith was firm. Then, if we were fortunate, some wise person taught us that not less essential use of the will, involved in sitting quiet and making stillness rule over the restless motions of hands and feet and body.

But there was something that came earlier than the use of hands and feet, or the modulated exercise of voice. There was the very serious matter of food. And we set about it seriously, with the grim faith so serious a matter demands; and, unlike Osric in *Hamlet*, without philosophizing. How far we were conscious of it is another matter, but we set to work with a confident faith beyond all praise, a faith the more admirable, because it came before all experience. It was the most miraculous adventure for us, almost as miraculous as being born, and we undertook it with high hope and confident belief.

That is about as far as we can trace the matter in this direction, and we have really learned little more than we knew at first. When we stretched out a hand, and lifted the book from the table, we already experienced the power of will, and the faith, the confident belief that we could exercise the will, which is the driving-power in the child. Our conscious use of will, and our confident belief, before each act, that we can exercise our wills, are all we really know of the matter, and we really know these only while we are actually using them. The thing is an absolute mystery and miracle, yet a miracle which perpetually occurs. You may analyze a thousand times, according to all kinds of

tricks, physical, metaphysical, psychological, but the more you analyze, the less you know. You may even succeed in persuading yourself that you do not know at all.

The remedy is action. Actually put your will in force; rise and lift your book, and, while you are doing it, you are in possession of real knowledge. You know what Will really is. So dwell on that knowledge and make it a secure possession, not to be clouded by ever so much analysis.

But, it will be said, the matter is simple. The will you exercise is but the development of the will in the babe. And that comes by inheritance, from a million ancestors, human and other. This is one of those explanations which have the air of explaining, yet which really explain nothing. When we have made it, and pushed the mystery off a million generations, we really know much less than we did at the outset, while we were in the act of lifting the book. It is as some one has said. A man is a mystery, in action like an angel; and when confronted with him, face to face at close quarters, we know him to be a mystery. But let us push him back, mile after mile, till he is a mere dot on the rim of the sky. The mystery has dwindled to a speck, but is it the less a mystery, because we have pushed it away? Might we not have had a better chance of solving that mysterious man if, instead of pushing the mystery back, we had drawn it nearer, looking at home, within our own hearts, for the word of the enigma, and knowing him as of like nature with ourselves? We should then have founded ourselves on something we really knew. So with the Will. We really know what Will is, not when we push it back to the Moneron, but when we are in act of using it in ourselves. The Will is the Will; and each one of us knows perfectly well what it is, while we are using it.

But let us, for argument's sake, push back the mystery of the will, till it dwells in a mere speck on the rim of the horizon; and let us see if we can learn anything. Take the moneron, that speck of animate jelly, a life complete in a single cell, spinning and whirling through the ocean, in the ceaseless movement of an endless life. If you watch one of these minute jelly-specks, almost on the horizon of vision, you will see in it the same power of action, the same cheerful confidence in its power to act, that we admired in the baby; just as defined, and no whit less a mystery. A single cell of life cannot do much, but the little it can do, it does with vigor and firm faith. You see it steering itself about ceaselessly, coming close to hardly visible specks of food, wrapping itself upon them, and absorbing them into itself. If you put a little coloring matter in the water, you may trace it right into the transparent body of the little creature, till it is actually built into its structure.

The driving power in that spinning speck of jelly is exactly the same as the driving power in the baby moving with firm faith to its

first drink of milk. There is, in both, the power to move, with the antecedent faith that movement is possible, and the further faith that there is an outward something to move to. So that now we have pushed our mystery back to the very beginning of physical evolution, it remains just as much a mystery as before.

When we thus go back to the physical beginnings of things, it is hard to draw the line between animal and vegetable. But for our purpose this does not matter, nor are we concerned to show that vegetables have neither will nor consciousness. They must, indeed, have both, or the equivalent of both. Let us again go back to the cell. Take an experiment we all have made, though it is something better than an experiment: a geranium cutting. We pick a plump green branch, cut it off obliquely through the joint, leaving a smooth green oval section; then we trim off superfluous leaves and buds, so as not to divert the life, and then we set the cutting in good damp soil. After a few days, if we are curious, we may make investigations, and we shall find one of those miracles by which we are encompassed. From the erstwhile smooth green oval, little white rootlets have sprouted forth, little pearl-strings of single cells, and these are now busy drawing nutriment into the body of the new plant. They are just the same sort of cells that formed the plump green stem, with the slightest modification to fit them for their new work.

At the present moment, there is not a speck of red anywhere about the little new plant, even if we cut and mutilate in our search for it. Yet in due time some of those once green cells will become red, building up the bright mystery of the flower. Does anyone know how this takes place, and through what occult law? No one knows any more of it than you do, or can tell you by what hidden power this wonderful thing has come to pass. We may push a little toward an understanding of the how, but the why remains as much a secret as ever. We are still face to face with the questions: how did the cells of the green oval section know that a new work was required of them? How did they come to set about that work? How, unless they have both consciousness and will, or something very like these?

Here is another experience that greatly appealed to me. A few years ago, I had a nursery for little trees, and very amenable babies they proved. I found the small seedlings, two or three inches high, in the woods, each one the robust survivor of many seeds that had failed. There were little oaks, beeches, horse-chestnuts, silver firs, maples and some others. And one learned that, in their babyhood, trees have wonderfully symmetrical forms, almost as regular as crystals. Look at a baby chestnut, or a baby maple from immediately above, and you will see how the branchlets are set directly opposite each other, the small leaves perfectly corresponding. And there is a different symmetry for every

kind of tree. Take the silver fir, for example. Looked at from above, it is a green, six-pointed star, the angles as perfectly regular as in a six-pointed snow-crystal. And from the center of the star rises a seventh branchlet, quite upright, the leading shoot of the tree. In a well-grown baby fir, these branchlets are about as long as your finger.

At the end of each of the six star-point branches you will find three little brown buds. When spring comes, each of these buds will push out and become a new branchlet, so that each little finger branch is now a green trident. And the leading shoot, which had a crown of seven buds—six set star-fashion, and one above—becomes the center of a new six-pointed star, with a new leading shoot. And in the autumn of the second year, all the fir-needles of the first year will grow orange, and then brown, and finally fall off. For evergreens lose their leaves too, only the leaves of one year overlap into the next.

Now for the consciousness and will. In my double row of little silver-firs, it happened occasionally that the leading shoot of one of them got cut or broken off, perhaps bitten by insects, perhaps idly plucked by some passing human creature. What was the tree to do now? How could it get on in the world, now its leading shoot was gone? And indeed how was it to know that anything untoward had happened? How it knew, I know not, but know it certainly did. For within a few days one could note that, among the six branchlets that radiated from the base of the leading shoot—the six star-points—the longest and most robust had begun to bend its end upward; and day after day this went on, until it pointed straight up toward the sky, making itself a perfectly effective leading shoot. And what is even more wonderful, while formerly it had only three buds at its tip, it will now put forth four more, so that the young tree can go on with all advantages, ready to form a new six-pointed star of branchlets, with a new leading shoot, when the spring comes round again. And sometimes when the first leading shoot is lost, as I have described, there are two fairly equal competitors for its place among the six star-point branches. In that case, both turn their points upward, and gradually bend themselves up skywards. And in time, the fir tree will have two upright stems, instead of one. We have all seen those twin-stemmed firs in the woods, but we have not always realized what a romance of competing twin-brothers stands there revealed.

So we are confronted with the questions: how did the silver fir baby learn that its leading shoot was gone? And how did it know what to do about it? How, unless it has both consciousness and will, though not in exactly our sense? Plants, indeed, are like babies in many ways, and almost as restless. And on the other hand, as we saw, they grow very much as crystals do; so that we have no warrant for denying consciousness and will to the diamond and the emerald. Perhaps they also

in their motions like an angel sing, still choiring to the young-eyed cherubim.

But when I speak of the will in the body, I mean rather that quite defined something which we experience, when we stretch forth a hand and lift a book, or when we rise, stretch ourselves, and walk round the table. And to that kind of will, that perfectly defined and familiar miracle, we shall now turn our attention.

The driving power of the will, in this defined sense, is everywhere evident through the animal world, and especially in those higher animals which more closely resemble ourselves in bodily form. Indeed, all the vertebrates, and especially the mammalian vertebrates, have exactly the same type of skeleton as we have, though modified this way or that. The human skeleton seems to be the norm, from which these other skeletons of creatures that run on all fours seem to be deflected in one direction or another. But in the skeleton the unity of plan is manifest; and the same thing is true of the organs.

So we may for the present take all these animals together, and consider them as a whole. They are all impelled by a like driving-power, and they are impelled by it all their lives. This driving-power is twofold. For the present, we shall consider only that branch of it which impels the search for food, leaving the other branch for future study.

We saw the impulse to seek food already at work in the baby, which sets confidently to work, impelled by firm faith, a faith that antecedes all experience. The baby is firmly confident in its power to seek food, and equally confident that there is food to be sought. But for that effective faith, it would die. Each one of us had just that effective faith before our first experience, else none of us had lived to tell the tale. And if we consider the one-celled moneron to be the earliest form of life, we must believe that the same driving-power, incited by the same faith, was present in it; otherwise life would have come to a stop there and then.

You can see the same driving-power all through the manifold, beautiful animal world to-day. Take a heard of cattle in a meadow. You see them all grazing there busily, headed in a single direction; cropping tuft after tuft of juicy grass, and then taking a step forward; then again cropping the grass, and again stepping forward. And if you listen, you can hear the rhythmically musical cropping of those blameless ruminants, as they march softly forward on the most important business in the world. If you note their movements for a whole day, as they spread out in a line or in irregular groups, or as they lie meditative, chewing the cud, and whisking off impertinent flies with their tails, you will find that, by the evening, they have worked over nearly the whole

field, moved forward from one end to the other by the impulse of the search for food.

Or take the flock of crows in the next field. Go as close as their alert sentinels posted in the trees will let you; and you will see that in their black serried rows they are working over the ploughed land as regularly, as thoroughly, as tirelessly as the cattle, seeking their food under a steady impelling force. And from day to day the rooks, being masters of their own movements, change the field of their activities, until they have systematically scoured the whole country round their ancestral rookery among the tree-tops.

It is just the same thing in wilder nature, with a herd of deer on the African veldt, or a flock of white egrets in the Indian rice-lands. The same steady, methodical movement; the same systematic covering of large spaces of country, under the steady impulsion of the search for food. And if we could imagine any individual animal multiplied endlessly, we may well believe that the host of him, so to say, would in time cover the whole surface of the earth, and occupy the entire land space, in the ceaseless, restless, truceless business of food-seeking. That is where the driving-power of the will would lead him; for we must remember that each step of the way, each bite of food, would represent a conscious effort of will, just such an effort as we make when we stretch out a hand to grasp a book, or when we rise and walk round the table.

And those who have followed the fascinating study of the distribution of plants and animals know that very many living things have thus practically taken possession of the whole globe, or all of it that was accessible to their very considerable means of locomotion. Take the foxes, for example. You can find them barking at the moon on tropical plains; you can find them slipping over polar ice, under the gleam of the aurora. And the bears are their companions in both, from the equatorial line on the Malay peninsula to still unmapped headlands in the white north. Cattle too are everywhere. Under the polar sky, musk oxen live their cheerful, meditative days, not less pleased with life than the bare buffaloes of some Javan marsh. East and west they range; and north and south. The impulse is imperative, incessant. Every form, if given free scope, would occupy the whole world, driven ceaselessly forward under the impulse of that single power.

And those who have traced back the parentage of these bears and foxes, these musk oxen and buffaloes, and all their fellows, tell us that this same imperious impulse was the driving-power from the beginning; that the pressure of the search for food drove them both outwards and upwards; from land to land, from stage to stage of animate life.

I know no more touching example of that ceaseless driving-power than the history of the mole, which, it seems, started from some Eastern, perhaps Asian land, and has gradually been burrowing underground,

along the path of empire. It reached the north of France, still by devious subways, before the Straits of Dover had stretched their blue line from sea to sea; and, digging under the carpet of the chalk hills, found its way to the future England. Then from south to north, from Kent to Wales, it worked its way, but reached the coast too late. The Irish sea was already formed, and the mole never arrived in the Isle of Saints. But look how much he had accomplished already, by little and little, though never opening his eyes to the sunlight. Around mountain-chains and across rivers he moved, resistless in his helplessness; crossing the rivers one knows not how, or, perhaps, going around them; and now covering an immense territory to the very shore of the ocean. There, pensive and prone, he may ask, like Walt Whitman looking west from California's shores: "Where is what I sought so long ago?—and why is it yet unfound?"

The driving-power of the will, therefore, expressing itself in the search for food, has spread all creatures all over the earth. The search for food is the great business of life for them all, and is their business all their lives. It is a pressure that never relaxes, and, by its very persistence, has worked many miracles. That same pressure of the will, consciously exerted in the search for food, has not only carried all these creatures to the uttermost parts of the earth; it has carried them through the far longer journey, up from the spinning jelly-speck of the moneron, to the perfect organic form, with its fine beauty, its vigor, its grace, its majesty. If we except man, and the exception is only a partial one, the exertion of the will in the search for food has given the direction to the development of every member, every organ, every muscle, every nerve, throughout the animate world. The whole wonderful growth is due to the steady pressure of that single force, through ages of ages. And when we see this quite miraculous development, this marvelous distribution, we are fain to bow in reverence to divine Hunger, which through long ages has wrought endless creative wonders.

Whether it be the artisan who, in the still darkling hours, rises from hard couch to meet the shrilling of the factory whistle, or the gazelle, scampering forth in the Indian morning twilight, or the wolf, under some ledge of rock, stretching himself and going forth at moon-rise, there is always a definite effort, a sacrifice of comfort, of cosy lethargy. There is the impulse to awake from sleep into action, from death into life. And I think that this same impulse, which we ourselves feel and obey with the coming of each new morn, is the power that stirred the worlds into being, in the far-off dawn of time. In every waking and going forth after food, there is the necessity of sacrifice, there is the sacrifice, and, in due time, there is the reward of sacrifice, extended life. So we may well say, with the venerable Indian hymn: "The Lord of beings put forth beings accompanied by sacrifice."

We spoke of man as a partial exception. But even among mankind the search for food is still a universal business. It keeps us all whole and sane and vigorous. And even the most easeful and laziest must do their own eating still, and so come within the scope of the universal law. So we have here our first great driving-power, which works in every case, through a conscious effort, a conscious exertion of the will; just such an effort of the will as we must make, to take our book from the table; to rise and walk across the room. While exerting the will, in any such way as this, we really know, by direct experience, what the will is; and from this sound foundation of real knowledge we may safely build upward and outward, to some kind of conception of the whole.

Individuals may come to no common understanding, each living his own life, using his own individual will. But there is that in the individuals which does come to an understanding. The will, consciously possessed and used by each one, rests on a common force, and works to a general end. The moles have never concerted together, nor come to an agreement; yet their work, the work of countless numbers through countless years, is well concerted and held together. It forms a unity, and is visible to us as a unity, and we can divine the single force working through the consciously exerted wills of a wilderness of moles. So with all animate beings. We can see numberless acts of will, each perfect and spontaneous in itself, yet all working to a common miraculous end: the perfect development and distribution of conscious animate life. One may say that, under this driving power of the will in the body, which each one of us ceaselessly uses, every creature is impelled to conquer the whole world and possess it. Every creature is impelled to gain the mastery over space.

And we can see, in our own experience, and in every part of it, that behind this conscious exertion of the will there are two principles: there is the confident faith that effort can be made; and there is the confident faith that effort will bear fruit, that there is something without us, which will respond to effort and repay effort. Within, we touch the will. Without, we touch the beautiful world, upheld by the miraculous web of natural forces, upon which our wills can so marvelously work. There is our great twofold truth; the basis, not so much of philosophy, as of our life itself.

CHARLES JOHNSTON.

(To be continued.)

"THE WELLS OF PEACE."

WHEN William Sharp died, in December, 1905, one of the great literary puzzles of the age was solved, and that utterly unknown quantity called "Fiona Macleod," the most elusive of authoresses, turned out to be the *alter ego* of the well-known critic and Shakespearian scholar whom all the world knew. Never was there such an instance of a double (literary) personality. Not one trace of "Fiona Macleod," the perfect essence of Celtic poetry and legend, in the calm, severe, critical writing of William Sharp, not a touch that was not exquisitely feminine in the poetic prose of "Fiona." One of the most beautiful of the shorter stories in the *Dominion of Dreams* is called "The Wells of Peace," and was originally laid to rest in the pages of *Good Words* for September, 1898. I have ventured to shorten it a little, for space in the QUARTERLY is precious.

"THE WELLS OF PEACE."

"When Ian Mòr was a man in the midway of life, he sought the Wells of Peace.

All his life long he had desired other things. But when a man has lived deeply he comes at last to long for rest. Beauty, joy, life, these may be his desire: but soon or late he will seek the Wells of Peace.

I do not remember when it was that Ian Mòr went forth upon his quest. He was in the midway of life, that I know; and he arose one day from where he lay upon the hillside, dreaming an old, sweet, impossible dream. It is enough.

He went down the hillside of Ben Maiseach, through the still purpled heather and the goldening bracken. * * * A quiet region; few crofts lightened the hillsides. Scanty pastures twisted this way and that among the granite boulders and endless green surf of fern. On that solitary way Ian Mòr met no one, but in the Glen of the Willows he passed a tinker's wife, dishevelled, with sullen eyes and ignoble mien carrying wearily a sleeping child. He spoke, but she gave no other answer than a dull stare.

He passed her, dreaming his dream. Suddenly he turned, and moved swiftly back, and though the woman cursed him because he had no money to give her, he carried the child for her, and sang it to sleep. The poor, uncomely wench, he thought; for sure, for sure, Mary, the Mother of All, called to her from afar off, with sister-sweet whispering, and deep compassionate love. When they came to the little inn at the

far end of the Glen of Willows, the man there knew Ian Mòr, and so promised readily to give the woman shelter and food for that day, and the morrow, which was the Sabbath.

As Ian left the last birches of the Glen of the Willows, and heard the vague inland murmur of the sea echoing through a gully in the shoreward hills, another wayfarer joined him. It was Art, the son of Mary Gilchrist. For a brief while they spoke of one another. Then Ian told Art, his friend, that his weariness had become a burden too great to be borne; and that, tired of all things—tired of living most of all, tired even of hope,—he had come forth to seek the Wells of Peace.

‘And Art,’ he added, ‘if you will tell me where I may find these, you will have all the healing love which is in my heart.’

‘There are seven Wells of Peace, Ian Mòr. Four you found long since, blind dreamer; and of one you had the sweet, cool water a brief while ago; and the other is where your hour* waits; and the seventh is under the rainbow.’

Ian Mòr turned his eager, weary eyes upon the speaker.

‘The Wells of Peace,’ he muttered, ‘which I have dreamed of through tears and longing, and old, familiar pain, and sorrow too deep for words.’

‘Even so, Ian. Poet and dreamer, you too have been blind, for all your seeing eyes and wonder-woven brain and passionate dream.’

‘Tell me! What are the four Wells of Peace I have already passed, and drunken of, and not known?’

‘They are called “Love,” “Beauty,” “Dream,” and “Endurance.”’

Ian bowed his head. Tears dimmed his eyes. ‘Art,’ he whispered, ‘Art, bitter, bitter waters were those that I drank in that fourth Well of Peace. For I knew not the waters were sweet, then. And even now, even now, my heart faints at that shadowy Well.’

‘It is the Well of Strength, Ian, and its waters rise out of that of Love, which you found so passing sweet.’

‘And what is that of which I drank a brief while ago?’

‘It was in the Glen of the Willows. You felt its cool breath when you turned and went back to that poor outcast woman, and saw her sorrow, and looked into the eyes of the little one. And you drank of it, when you gave the woman peace. It is the well where the Son of God sits forever, dreaming His dream. It is called “Compassion.”’

And so, Ian thought, he had been at the Well of Peace that is called Compassion, and not known it.

‘Tell me, Art, what are the sixth and seventh?’

‘The sixth is where your hour waits. It is the Well of Rest; deep, deep sleep; deep, deep rest; balm for the weary brain, the weary heart, the spirit that hath weariness for comrade, and loneliness as a bride. It is a small well that, and shunned of men, for its portals are those of the

* *i. e.* the hour of your death.

grave, and the soft breath of it steals up through brown earth and the ancient, dreadful quiet of the underworld.'

'And the seventh? That which is under the rainbow in the West?'

'Ian, you know the old, ancient tales. Once, years ago, I heard you tell that of Ulad the Lonely. Do you remember what was the word on the lips of his dream when, after long years, he saw her again when both met at last under the rainbow?'

'Ay, for sure. It was the word of triumph, of joy, the whisper of peace: "*There is but one love.*"'

'When you hear that, Ian, and from the lips of her whom you have loved and love, then you shall be standing by the Seventh Well.'

They spoke no more, but moved slowly onward through the dusk. The sound of the sea deepened. Ian's quest was over. Not beyond those crested hills, nor by the running wave on the shore, whose voice filled the night as though it were the dark whorl of a mighty shell; not there, or in this or that far place, were the Wells of Peace.

Love, Beauty, Dream, Endurance, Compassion, Rest, Love—Fulfilled; for sure the Wells of Peace were not far from home.

So Ian Mòr went back to his loneliness and his pain and his longing!

K.

*The hours are the jewels of the day, offered thee by the Master.
Each by itself is faintly illuminative; but string them upon the thread
of meditation and they will shine.*

OCCULT APHORISMS.

TALKS ON RELIGION.

V.

THE MATHEMATICIAN: I am sorry to say that neither the Historian nor the Social Philosopher can be with us to-night, and indeed I have small hope of seeing our Biologist. For, though he promised to come if he could, I know he is presenting a paper before the Society for Experimental Biology. As he deals with no less a subject than the discovery of the cancer germ, there is little chance of his being let off in time to join us. Therefore we had best wait no longer.

You remember that, at our last meeting, the Social Philosopher defined religion as a commingled sense of dependence and reverence directed toward that which had both power and worth. This he supported by an appeal to introspection, as well as by an examination of historic systems. It appeared that the evolution of religion had been away from the sense of power, while the sense of worth had augmented, so that in certain quarters to-day religion was identified with poetry and considered purely a question of ideals. This led to a good deal of discussion of the reality and power of the ideal—its independence of us and its power over us. The opinion was expressed that man found the power of his religion in that department of life where his own existence was centered. As in his evolution the centre of his life had passed from the physical to the mental and emotional worlds, so had his religion become more subjective, more a matter of the inner life than the outer; but it was none the less real, none the less powerful, and none the less a universal fact in the latter case than in the former.

In the course of this discussion, the Oxonian ably defended the existence of inspiration as a fact of experience, and of a power, not ourselves, which makes for righteousness.

I have asked him to open our discussion for us this evening.

The Oxonian: The Mathematician truly asked me to give you a lead, but he did not tell me upon what to speak. As I have been privileged to attend but one other meeting I find myself in something of a quandary. There are four subjects into any one of which I might plunge; which I shall choose I leave to you. For you can judge which fits best with your previous discussions. These are: first, The Nature of the Religious Sentiment; second, The Problem of Evil, to which the Social Philosopher referred last time—that is, the fact, so baffling to anyone who would worship the supreme power in the universe, that to it is due pain and sin

and hideousness quite as truly as good. The third subject is Mysticism; and the fourth is The Place of the Church in this Age.

The Mathematician: They all four fit in admirably. The central purpose of all these meetings is to arrive at some clearer idea of the nature of the religious sentiment. The apparent evil in the world is a difficulty which has constantly been voiced, notably by the Social Philosopher, and, though Mysticism itself has received no direct discussion, the mystic point of view is one that has very frequently been adopted and I know appeals strongly to more than one of us. Your fourth subject, the function of the church in the present age, has also been touched upon. Indeed it was a discussion of this which led to the wider inquiries we have since pursued. It is therefore plain that you cannot choose one, and reject the other three; for whichever you selected you would leave unsaid the greater part of what we wish to hear. Obviously you must speak to us upon all four.

The Oxonian: Any one of them is an ambitious undertaking for a single evening.

The Mathematician: The night is young.

The Oxonian: Well, as you will. There is a certain unity among the four and it may be of interest to present them in sequence.

If I am asked what is the nature of the religious sentiment, my answer would turn on the words *Spirit* and *Faith*. Faith is a need of the spirit. "The Spirit" and "Spiritual" are terms constantly used, but we should, most of us, be puzzled to say exactly what they mean. I should not attempt to give a complete definition, but would like to begin with those facts of human nature which form the basis or rudiments of what we call Spirit.

Unlike the brutes, a man thinks and feels when he doesn't have to. To use the language we have all learned by heart, we live by responding to our environment. The brute responds to the particular exigency of the environment, its particular action upon him, and then he is, as it were, released until the next call comes. The dog is hungry and searches for food. But when he has eaten he curls himself up and sleeps, forgetful of his past hunger, of all his past activity. The brute's actions are complete in themselves. There is no aftermath. Of course there are instincts that act persistently, making birds migrate, and the like, but at least we may say that the animal's emotional nature responds to particular calls and then relapses into a neutral and colorless state.

It is man in whose nature chords of feeling are struck that continue to sound when the environment speaks to him no longer. So subtle and enduring are our moods that they continue beyond our memory of their origin. Indeed we sometimes stop and ask ourselves, Why is it that I am depressed; what is the thought or sight that cast me down or that elated me? Not infrequently when we have found it, it is quite trivial,

out of all proportion to the effect which it produced, so insignificant that it is set aside as soon as recognized. Yet the mood has endured. Human nature has an extraordinary susceptibility to these prolonged reverberations of feeling.

Now this is what creates the need for religion. A man can see, or the hemispheres of his brain enable him to imagine, wide stretches of environment, destined it may be to affect him in the future, filled to his imagination with vague portent, but to which he does not know how to make present response. This leaves him in some degree of that disturbing uncertainty that seizes us when we feel environing forces but do not know what "reaction" to make. The cause of his depression was trivial, yet he is still cast down—where can he look for comfort? The barren spaces of existence absorb his imaginings and make his loneliness known to him. Where can he find companionship? The power of nature, its vastness and impersonality, fill him with terror; where can he turn for support, where win faith and trust with which to stand against these?

The representative faculty must solve the problem it has created. It must enable him to represent the fateful potentialities, which for the first time he has become aware of, in such form that he can at once react appropriately to them and not be left wholly at a loss. If we never had time to muse, religion would not arise. If we never had time to look about us, to grow conscious of our weakness in the presence of complex circumstance and doubtful futurity, we should never want to know the character, the *spirit* of those forces and futures, that we might propitiate, or trust, or rejoice in them. In other words, the imagination must condense or epitomise in one object all the thousand and one facts of life and the world; it must conceive a *government* of these facts, so that the spirit can thereafter treat with the government and so save itself from the desolate perplexity of having to deal in imagination and feeling with the myriad facts themselves. It must synthesize the larger environment which looms so portentously in man's consciousness, yet of which the brute seems unaware.

When we have such a unified object of the religious sense, we have something to which we can, as it were, "react." Now if we discover that in the nature of things there is such a central fact which the spirit may confront, then this is a world in which the religious need is met. To this we can take our joy and our sorrow. In this we can place our faith, and find in this synthesizing representative power the basis for a trust which will still the reverberations of our fears.

This brings me to my second topic. The trouble is that the government of the world seems not wholly beneficent. Evil flows from it as well as good. The thought that good and evil are indifferent to this central power is intolerable to the religious sense. Nor will our need

admit a power greater than that in which we trust, capable of overruling its decrees, thwarting its will. Our faith must be justified, our trust complete.

I need not enter here upon a prolonged discussion of the ancient problem of evil. It is enough to say that even from a naturalistic point of view, making no doubtful assumptions in metaphysics or in history, we can answer the problem so far as the religious sense presses for an answer. Good flows from the nature of things, and evil flows from the nature of things; but what it concerns us to note is that *superiority* flows from the nature of things—the fact that the good is *better* than the evil. The nature of things fixes both human need and the conditions of its fulfilment, and so decrees the moral law and paints the ideal. Our natures flow from the nature of things. So Goethe was right in saying that virtue proceeded from the heart of nature. And so it is fitting that in the tragedy of Æschylus that which is known as Earth has also the name of Righteousness. The ideal itself is a product of the universe, as is the heart of man and all that yearns and aspires therein. To follow nature is to assert our own.

Therefore we can rest in this—that though both good and evil are present in the universe, the universe is not indifferent to them; that the good is better than the evil is also in the universe, a force making for righteousness.

I said that the essentials for a religion were Spirit and Faith. Faith is simply trust, trust in the supreme power, trust in the central fact. Now the mystical mood of mind is simply faith or trust in its utter completeness. Mysticism is essentially a moral and spiritual phenomenon. We are no longer perplexed or made desolate by the need of responding in spirit to the thousand-fold intricate and dubious facts of the inner world. We have seen the guiding thread, recognized the law, conformed to the Governance. The One delivers us from the many. To the One, in scientific parlance, the spirit can “react.” That reaction is the self-abandonment of mysticism, the union with that which is supreme. All religion is a quest for the One in the many. Therefore the mystic attitude is the consummation of religion.

This consummation is wrought in the human spirit by Faith and by Love. In the early stages of religious feeling man turns to the supreme for the benefits he can receive; as a dog turns to his master for food or for safety. Later this attitude changes. The thought of self lessens. We seek this central power of life not with the hope of the benefactions that flow therefrom, but as we seek one we love, for companionship and for itself. We learn first to depend, then to reverence, and then to love. With love comes the desire for union, and from the desire is born the fact and the experience—the mystic union with the core of things.

I would be very glad to hear what you think of these views.

The Mathematician: But you have not yet spoken on your fourth topic. Will you not continue?

The Oxonian: This was to be an evening of talk, not of monologue. I think you must let me postpone my remaining subject.

The Mathematician: If we are sure it is only a postponement, let it be as you wish. You certainly have given us ample matter for consideration; and sometimes it is true that if we have too broad a field, discussion falters from the very richness of possibility. I am very glad, however, that we made you present these three subjects as a single sequence, for I think they tend to clarify one another. In particular it seems to me we must view the religious need in the light of its satisfaction. We frequently hear arguments for the existence of a supreme power of good drawn from the craving of the human heart, and I confess that these arguments in a way impress me. I suppose, for example, it could be assumed that if water had never existed no form of life could ever have developed which would need water, and that thus the thirst is evidence of the existence of that which will satisfy it. Yet this argument from our necessities involves so many doubtful factors that it is far from conclusive. We must demonstrate that this is indeed a necessity of our being, not some dreamed-of luxury, and even when we have done this it remains to find the satisfaction we have shown needful. Therefore no reasoning from our needs, however valid, can be either so convincing or so desirable as the direct satisfaction of those needs in experience. This is what mysticism does for its followers. In the inner union with the heart of things, the satisfaction of the religious craving becomes a fact of immediate experience. So though the craving of the heart may be the origin of religion, the experience of the mystic is its justification.

Do you not think with me that, taken alone, your first argument is rather cold?

The Oxonian: It is purely psychological; yes.

The Editor: But few have the experience you tell us characterizes the mystic. Until this comes have we not the need for such arguments as Mr. M. has given? The early stage of mysticism, as of all religion, must be a matter of Faith, and does not Faith largely consist in trusting these cravings of the heart? In the belief that if we persist we *will* experience their satisfaction?

The Philosopher: We are getting down to some very fundamental thinking, and I am finding my own views much clearer than they were. One thing that struck me particularly is the parallel between this thesis of M——'s and that which the Zoölogist gave us two meetings ago. I don't know whether it was as noticeable to the rest of you as it was to

me, but I found myself thinking of it continually as the Oxonian was talking.

The Oxonian: That is very interesting. I wish I had heard the Zoölogist.

The Philosopher: Approaching religion from a purely biological point of view, his presentation was from the scientific standpoint, while yours was from that of the psychologist and the mystic. Yet the thread of the two discourses seemed to me the same, and still more marked was the similarity of the general conclusions reached: that our chief good lay in an acceptance of the universe as it is; in as close a union with its spirit and its laws as we can compass. As I said before, we find the attainment of our desires hedged around by certain restrictions, not of our own making but inherent in life itself. Let us accept them joyfully, enthusiastically and in obedience to them let us become one with them. Let us unite ourselves to Life.

All this is clearer to me than it was, and seems more fundamental, more truly the basis of a religious attitude. But there are certain problems which it does not solve. We need either a wider basis or to build further upon what we have. For certain facts of experience, certain common phenomena of religious feeling are co-ordinated and organized in neither science nor ethics, nor do I see how they are correlated with the basic principles we are considering. I mean such a desire as that which we all have to play providence to those we love; to our children, to our wives and even to our friends. We long to stand between them and life, to shield and guard them, to keep them from the rigor of these restrictions, even from the very union which we are now viewing as an ultimate satisfaction of our hearts' craving. How are we to explain and organize such desires as these? Or again, when we have done our utmost, or when in advance we get some heartsick perception of how impotent we are in the face of nature, of how life sweeps away the safeguards which we try to rear, and how light and permeable the shield our love and thought at best can furnish, what a longing there is then to take all this, all our fears and premonitions, our love and our loved ones, and lay them all in the hands of God. We call upon Him to do what we can not. Yet what is it we are asking? For God to shield from God? For Life whose heart we seek, to keep us from Itself? What is the organization of this?

The Mathematician: You ask the explanation of human pain and fear; of the tragedy and pathos of love. It would need a far wiser man than I to answer you, and yet I think the secret lies in that reproach of Jesus to his disciples, when terrified by the storm they called upon him to awake and save—"Oh, ye of little faith." Even when we have learned to trust ourselves to Fate, to see that it is in our power to gain

from all that can come to us, whether of joy or sorrow, even then we fear to trust those we love to the same great current.

The Editor: Here you touch upon an element which I brought up before, and which it seems to me we will have sooner or later to consider in a manner more commensurate with its importance; that is, the element of Faith. I believe the Oxonian defined mysticism as Faith in its utter completeness, or perhaps as the consciousness following this act of Faith. But whatever words were used, he certainly meant that Faith was a prerequisite, and I believe it to be a prerequisite in all religions. All religious teaching that I know anything about requires us to transfer the basis of our lives from dependence upon external things to dependence upon spiritual law, or upon some form of Providence. Spiritual experience, the illumination of the Saint, the sense of union with God to which the mystic attains, all these are the results of such a reversal of basis. And for this, faith, and great faith, is indisputably needed. Indeed I think faith is not only the first factor in the religious life, but one which is constantly required; which, in fact, underlies all progress; for every step in advance is away from the known and into the unknown.

The Zoologist: I must hold that, so far as we have any record, faith has not led to progress but to stagnation. Progress seems rather to have resulted from the restless seeking of those who were without faith, who did *not* believe, and so continued their search.

The Mathematician: See how even the mighty fall! Is not this the fallacy of the undistributed middle in which we, logicians, theologians, and scientists alike are now snared? "There lies more faith in honest doubt, believe me, than in half the creeds." There is a faith in formulas, in common beliefs, in the fashions of the time; but there is something far more fundamental than these, a faith in truth, in law, in the heart and essence of life. But for his faith in truth and in law no man would seek for truth, let alone being discontented with its popular counterfeits. The greater faith prevents the lesser. But it is the greater faith that is operative in true religion, so far as religion is lived; as I believe it is in science, so far as science is the search for truth. Popular science and popular religion alike present the static adherence to an external formula, which you justly say leads to stagnation, but which is rather too mean and poor a thing to designate as faith.

The Editor: It is your "greater" faith to which I refer.

The Zoologist: But must not science be the guide in this? I do not think we are compelled to grant your contention that faith in the existence of a solution underlies all our questioning. We may be prompted by sheer curiosity. But assuming that there always is such a faith, then I would say that it is valuable so far as it is scientific—so

far, that is, as it is a faith based upon scientific observation and inference, so far as science is its guiding principle.

A man on the edge of a precipice may, if he is sufficiently crazy, have the "faith" that he could throw himself over in safety. It would be a rank delusion, though his faith in it might be supreme. To act upon a faith like this would be simple suicide, and in general an unguided faith is a danger, both to the man holding it and to everyone in the neighborhood. The only safe guide for faith is science. Certainly the vague, hazy concepts of the mystic are no trustworthy substitute.

The Mathematician: There I agree with you only in part. I grant you that faith must be guided. Indeed I suspect, in order properly to be called faith, it must both be guided by experience and rooted therein. But there is no particular reason why this experience should be in the history of the body rather than of the spirit. Just so far as science confines itself to the physical world its usefulness as a guide is limited to things physical. It is, as it were, the common organized experience of things physical, and, unless our individual experience is deeper than that of mankind at large, we would be very foolish to disregard this guide in the world where it operates—in the world of precipices and falling bodies, and shock of contact.

But the experiences of the spirit, modern science has not organized. So in the inner world physical science can help us only by correspondence and analogy. The guide to our faith must be direct experience, either of our own or of those who have entered there before us. And this is mysticism. Mysticism is the philosophy of direct experience—immediate, individual, and incommunicable, save through experience. I quite agree with you that the "concepts" of the mystic are frequently vague and distorted. They are only the mental interpretation of something which is beyond the mind; the shadows thrown on the screen of the brain by the soul in the Light of the world. But the experience itself is not vague, nor is the faith it inculcates wandering and undirected. Let us remember also that science is only useful as it guides us to experience. The experience itself is what is of value, both in the outer and in the inner worlds. The description of that experience is of very secondary moment.

The Zoologist: I am unconvinced. I think, with the Philosopher, that there is a certain parallel between the biological view of ethics, which I tried to present, and this which Mr. M—— has given us to-night. But, frankly, that parallel confirms me in the opinion that the former is adequate; that there is no need to talk about mysticism; that all that is of value here is science, or capable of explanation in scientific terms rather than in the vague nomenclature of mysticism and religion.

The Oxonian: No, I could never agree to that. Science can never fulfil the function of religion. Its terms and methods can never replace

those of mysticism. They are opposite poles. Their ends are totally distinct. Science is always analytical, always dissecting; as a botanist pulls a rose to pieces to examine its petals and stamens under his microscope, and in the process the subtle beauty which kindles us is lost. I remember an aphorism of a friend of mine which is apposite here. He said: "Mechanics is the science of force, with the Force left out; Biology is the science of life, with the Life left out; Ethics is the science of morality with the Morale left out." Religion, on the other hand, cares little for explanation, but is always kindling; always seeking and cherishing, in what it meets, that inner quickening spark which can kindle our hearts. The difference is well illustrated in two men: Carlyle and John Stuart Mill; Mill, a painstaking, conscientious, thorough analyst, longing to be kindled, loving a woman who could kindle him, and admiring Carlyle for his vivifying power, but withal himself "dry as dust"; Carlyle dramatic, living, kindling the imagination and the heart, but despising Mill's analytic power which he, Carlyle, had not.

The Clergyman: The mystic sees with the closed eye. The scientist with the open. Science and analysis are constantly enriching the facts upon which the inner eye will now or later look. Religion means more to us the more we learn, and I believe we in the church should be very grateful to you men of science who have so broadened and clarified our outlook.

The Mathematician: Surely both are necessary. I certainly would be the last to advocate either outer or inner blindness. I want the whole of life; vision wherever vision is possible, consciousness and experience on every plane of my being. Religion does not mean to me something which takes me away from life, but something which, as the Philosopher put it, unites me thereto, embracing and making its own all that is best, all that is quickening, wherever found.

But we have heard nothing from the Author all the evening and I know he has ideas in plenty on this point.

The Author: Let my contribution be the request to Mr. M—— to speak on his fourth topic, the position or function of the church to-day. It should be very pertinent to what the Clergyman was saying of the relation of the church to science.

The Oxonian: You must really let me off from that this evening. The topic is too ambitious, and immense. The place of the church can not be settled at this eleventh hour—or somewhat later, as I fear it now is. Let me, instead, buttress myself with Cardinal Newman and read to you an extract to which I referred last time, reprinted here from one of his essays, in the *Development of Christian Doctrine*. It bears more or less upon the theme the Mathematician has just advanced, the divine hospitality of religion, and particularly of Christianity. Here it is.

"The phenomenon admitted on all hands, is this: That great portion

of what is generally received as Christian truth is, in its rudiments or in its separate parts, to be found in heathen philosophies and religions. For instance, the doctrine of a Trinity is found both in the East and in the West; so is the ceremony of washing; so is the rite of sacrifice. The doctrine of the Divine Word is Platonic; the doctrine of the Incarnation is Indian; of a divine kingdom is Judaic; of Angels and demons is Magian; the connection of sin with the body is Gnostic; celibacy is known to Bouze and Talapoin; a sacerdotal order is Egyptian; the idea of a new birth is Chinese and Eleusinian; belief in sacramental virtue is Pythagorean; and honours to the dead are a polytheism. Such is the general nature of the fact before us; Mr. Milman argues from it—'These things are in heathenism, therefore they are not Christian': we, on the contrary, prefer to say—'These things are in Christianity, therefore they are not heathen.' That is, we prefer to say, and we think that Scripture bears us out in saying, that from the beginning the Moral Governor of the world has scattered the seeds of truth far and wide over its extent; that these have variously taken root, and grown up as in the wilderness, wild plants indeed but living; and hence that, as the inferior animals have tokens of an immaterial principle in them, yet have not souls, so the philosophies and religions of men have their life in certain true ideas, though they are not directly divine. What man is amid the brute creation, such is the Church among the schools of the world; and as Adam gave names to the animals about him, so has the Church from the first looked round upon the earth, noting and visiting the doctrines she found there. She began in Chaldea, and then sojourned among the Canaanites, and went down into Egypt, and thence passed into Arabia, till she rested in her own land. Next she encountered the merchants of Tyre, and the wisdom of the East country, and the luxury of Sheba. Then she was carried away to Babylon, and wandered to the schools of Greece. And wherever she went, in trouble or in triumph, still she was a living spirit, the mind and voice of the Most High; 'sitting in the midst of the doctors, both hearing them and asking them questions'; claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and thus gradually by means of them enlarging the range and refining the sense of her own teaching. So far then from her being of doubtful credit because it resembles foreign theologies, we even hold that one special way in which Providence has imparted divine knowledge to us has been by enabling her to draw and collect it together out of the world, and, in this sense, as in others, to 'suck the milk of the Gentiles and to suck the breast of kings.'

"How far in fact this process has gone, is a question of history; and we believe it has before now been grossly exaggerated and misrepresented by those who, like Mr. Milman, have thought that its exist-

ence told against Catholic doctrine; but so little antecedent difficulty have we in the matter, that we could readily grant, unless it were a question of fact not of theory, that Balaam was an Eastern sage, or a Sibyl was inspired, or Solomon learnt of the sons of Mahol, or Moses was a scholar of the Egyptian hierophants. We are not distressed to be told that the doctrine of the angelic host came from Babylon, while we know that they did sing at the Nativity; nor that the vision of a Mediator is in Philo, if in very deed He died for us on Calvary. Nor are we afraid to allow, that even after His coming the Church has been a treasure-house, giving forth things old and new, casting the gold of fresh tributaries into her refiner's fire, or stamping upon her own, as time required it, a deeper impress of her Master's image.

"The distinction between these two theories is broad and obvious. The advocates of the one imply that Revelation was a single, entire, solitary act, or nearly so, introducing a certain message; whereas we, who maintain the other, consider that Divine teaching has been in fact, what the analogy of nature would lead us to expect, 'at sundry times and in divers manners,' various, complex, progressive, and supplemental of itself. We consider the Christian doctrine, when analyzed, to appear, like the human frame, 'fearfully and wonderfully made'; but they think it some one tenet or certain principles given out at one time in their fulness, without gradual enlargement before Christ's coming or elucidation afterwards. They cast off all that they also find in Pharisees or heathen; we conceive that the Church, like Aaron's rod, devours the serpents of the magicians. They are ever hunting for a fabulous primitive simplicity; we repose in Catholic fulness. They seek what never has been found; we accept and use what even they acknowledge to be a substance."

This assimilative power of the Church, exercised upon the products of human thought in all their fulness and variety, is the natural prerogative of the Christian spirit. The Christian stress on sympathy should be interpreted as including intellectual sympathy, and imaginative sympathy. Just as Christ came to men "that they might have life and that they might have it more abundantly," so the Church should come to them at the present day.

The Mathematician: You have voiced my own ideal of what a Church should be: not insisting upon any language of its own, but speaking the tongue of those whom it addresses; not waiting for others to come to it, but in sympathy and brotherhood going out to them; not to convert, but to aid and to quicken—that there may be more light. I was not familiar with that passage from Newman and it is of the greatest interest to me, for it puts forward an ideal which, as a member of the Theosophical Society, I have long held, but which one finds too seldom in the churches. I mean the universality of religious inspiration;

that truth is to be found in all religions; the deepest truths in their common part. To find this common part both in historic systems of religion and in the individual aspiration of those around us, has been the object of the Theosophical Society's activities for many years. Naturally therefore your quotation interests me much, both on account of its content and its source.

If I may be permitted, however, I would like to return to another point you made in your description of mysticism. You spoke of our turning to the Spirit, first, for the favors it could confer, for some material benefit or protection, but that later we learned a more selfless love, and sought union and companionship with the heart of life because of love rather than because of fear. The first of these two attitudes seems to me exactly illustrated in Christian Science, and in much of the so-called "New Thought," where health, happiness, and even success in business, are held out, not alone as rewards, but as primary inducements to religion. I would like to know whether you agree with me that these movements are typical of the most rudimentary religious instinct; in short, like a marriage solely for money, little above the prostitution of what is sacred to what is very low.

The Oxonian: No, I don't agree with you at all. These movements contain elements that we can not afford to dispense with. As you yourself said, one's religion should unite one to life, make every part of existence better and sweeter, above all cleaner and more healthful. The care of the body is worthy and by no means to be neglected. There is good scriptural testimony to the fact that the body is the temple of the Holy Ghost and that the temple is to be kept worthy and revered. The ideal of beauty and symmetry of development, in the body as in the mind and spirit, is that which the world owes to the culture of the Greeks; and it is one of the things which I think Christianity should be hospitable towards—should add to the long roll of sifted good in the treasure of her teaching.

The Clergyman: Here! here!

The Mathematician: Since you won't agree with me I will have to agree with you. *Mens sana in corpore sano* is to be aimed for by us all, and symmetry of development is infinitely to be desired. Nevertheless do not let us seek to coin the Spirit into dollars, nor turn aspiration and prayer into fat. With your type of Christian Science I fancy I have no quarrel, but with the usual brand I have. I think with you there is deep truth in the promise of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But the kingdom of God was to be *first*. It is the reversal of emphasis which I object to in Christian Science.

The Oxonian: But is it more than an appeal from a false self to a true one? We know that the real "I" is not ill, only this thing we

wrongly call ourselves. Just as in speech, sometimes we are, let us say, guilty of some rudeness or absurdity, and then suddenly check ourselves with the remark, "Oh, I beg your pardon! I didn't mean that. That is not at all my real opinion," thus appealing from a false self to a real one, so I think the Christian scientist checks himself when falling into a like absurdity.

The Mathematician: Note, however, that here we appeal to the better self to do the will of the better self, not to do the will of the lower self. We do not deny the absurdity, on the contrary we recognize it fully and seek to detach ourselves therefrom and to correct its cause.

The Oxonian: That is true.

The Mathematician: That is my twofold objection to Christian Science; first, that it falsifies the facts, and second that its prayer is, *my* will not Thine be done. Which one of us has not experienced the spiritual growth that comes from hardship, deprivation, struggle, and pain. And yet we continually treat these things as evils, and the instant they confront us we cringe and cower. The Christian Scientist invokes the soul to save his body, careless of the need of the soul, careless of the integrity of his fate.

The Clergyman: I wish that idea of symmetry of development and the religious value of beauty and force could receive more attention in the church. This old notion that you must starve the body to be religious is utterly misleading. Your bodily vigor is one of your talents. One of the things you must make the most of, put out at usury and bring both principal and interest to the service of God. It is a trouble to have too much physical energy, your vitality tends to run away with you, but that is no reason why we should throw it away. Of course it is a trouble. Everything that is worth while, that has power and force and can work, has to be mastered and controlled. But it is none the less necessary to use it and to make it as strong and efficient as we can.

But how infinitely broader and freer our concept of Christianity is to-day than it used to be. I remember the old slur that used to be brought against us of a narrow Christianity, a narrow, one-sided view of life. But now how much better we see. How we recognize that there is nothing good foreign to the message of Jesus; that all the accumulated spiritual treasures of the world are truly our heritage; that there is no corner or cranny of life that cannot give to Christianity some new gem, and into which Christianity does not shed some new and beautifying light. Contrast the broad Christianity of to-day with the narrow theology of *Robert Elsmere*.

The Editor: I quite agree with you, Mr. F——, that genuine Christianity should be the teaching of the life of the soul, and that nothing foreign to the soul of man could be foreign to Christianity. Would it not be interesting in this connection to examine again the

question of what are the essentials of Christianity? What is it that gives it its light and its power? As we look back upon the narrow Christianity of which you speak, and back of that upon the history of the Church through all the middle ages, there seems very little in the organization that is capable of illumination; or that could touch the soul in any way, unless it be with horror. And yet something of the kind must have been there. The flame must have been carried down unextinguished. I believe if we were really to study it we could trace an unbroken descent, a spiritual heritage throughout the centuries, the history of the "Church Invisible," the history of the Illuminati. What little reading I have been able to do has confirmed me in this opinion.

But look at the time! I must be off.

THE SCRIBE.

"I had—as it were—a sudden and swift vision of an angel, bringing a sheaf of the flowers of Heaven: each flower was an attribute of the soul. He said to me: 'Which flower wilt thou choose?'"

There was Courage—a blood-red lily, with a rosy light at its heart: Purity—a white star: Hope—shining like an emerald in moonlight—and many others. I said to him:

'Of them all, give me Love.'

He held the sheaf towards me, saying (and oh! his smile): 'Thou hast chosen them all. Love is all.'"

BOOK OF ITEMS.

THE HEART DOCTRINE.

THE *Voice of the Silence* says that "The Dharma (or Doctrine) of the 'Heart' is the embodiment of Bodhi (true, divine Wisdom, Theo-Sophia), the Permanent and Everlasting." And also that "All is impermanent in man except the pure bright essence of Alaya," the Universal Soul. These two statements are the keynote of this brief study: everything we shall put forward, will be from this basis.

As students of the Esoteric Philosophy we look upon every manifested thing as containing within itself an unconditioned reality and a conditional illusion: the former is the unseen—the latter the seen. In man therefore we have the impermanent illusory self, the man we think we know; and the immortal Real Self, the man we think we don't know; the former essentially an aspect of the latter, though to our consciousness separate from it; the latter the source and root of the former. Throughout the Philosophy this point is shown in very many ways, that the Real manifests to itself the Unreal for its own evolutionary purposes: the lower impermanent man is therefore created, so to say, by the Higher Immortal Man, on lines exactly determined by His own prior Karmic impulses, to serve some aspect of the purpose which He, the Higher Man, has in view.

It is vital to our subject that we should state what this Purpose is which the Higher Man has in view. "Everything is impermanent in Man except the pure bright essence of Alaya"—the Universal Soul. The purpose of the Higher Man is the purpose of this Universal Soul; it is through Him that the Ray of the Universal Soul has to carry out its appointed task. The Universe—like man—is made up of the Real and the False, the Causal and the manifest, the unseen and the seen. The nature of the former is consciousness; that of the latter, substance. Consciousness and substance are not separate, they are one in essence, divided only in manifestation: consciousness, so to speak, manifests itself to itself as substance, its opposite pole. It perceives itself as substance. Its object, the Universal Purpose, is to reach that point when it shall perceive Itself as Consciousness, when its opposite manifested aspect shall no longer appear to it as illusory substance, but by infinite gradations be transformed to its own Real nature, and thus be perceived as consciousness. Which is to say, that the Universal Soul manifests itself to itself as substance, so that in the end it shall perceive itself as consciousness, that is, become self consciousness. And it is through *man* that this task is carried out: in him we already have a point of self-consciousness on a lower plane: that *point* has to be raised until it is merged

into the Ray of Alaya, his only permanent principle. So that the purpose of the Higher Man is to raise the self-consciousness at present centered in the lower to a higher state when, instead of acting as an analytical observer of diversity, it will act synthetically as a perceiver and recorder of Unity—the nature of the Universal Soul.

Of the true nature of Unity, our minds, the utmost expression of diversity, can formulate no image. We have no terms in which we can present to ourselves the content of its true nature. At most we can only formulate mentally that which would correspond to conformity—the true One-ness is an abstraction too utterly tenuous for our mentality to grasp. Plainly then we cannot rely on our mental processes to recognize or record the Unifying impulses of the Universal Soul: its nature cannot be presented to us truly by any illustration which our experience affords. We have to look in other directions if we would find and recognize these Impulses, these presentments of Its Real Nature: we may not find them in the mind as images, but we can find them in the Heart, as impulses or feelings.

It is said that no two things in the Universe are entirely alike—even each individual atom differs from its fellows. Nature is complementary always—supplementary never! the laws of Evolution, through infinite Diversity to Unity, seem to demand the utmost possible diversity *only*—the unnecessary is impossible in an orderly universe, and for diversity alone no duplicates are needed, be they atoms or men. Therefore, every man, as every atom, differs from his fellows. He has within him, however, as we have seen, a causal, permanent, unchanging factor, the Ray of Alaya, the Universal Soul, which tends to express itself through his consciousness as impulse or feeling. And from the fact above mentioned, that no two men are exactly alike, it follows that these impulses or feelings which arise in men as the result of the permeation of the Universal Soul, will also differ with each, just as sunlight varies as the medium through which it has to penetrate. Whatever differences exist, however, in these Soul Impulses, this likeness is to be observed, that the essential Unity, from which they proceed, expresses itself in their tendency: they all tend towards unification in some form or another.

The conception which I have of the Heart Doctrine is one which appears to me entirely fluidic: I cannot think of it being bounded by this or that quality, or contained within any set of dogmas or teachings. To me, it is a vast, unmeasurable, fluidic body of living truth, the Truth which lives in our Soul Impulses, which inheres in the Immortal Self. It is in this respect that the *Voice of the Silence* would seem to refer to it as “the embodiment of Bodhi—the permanent and everlasting,” and it is in this sense that I would point to it in all who declare themselves for unification, no matter what their preconceptions, their peculiarities, or what appear as their limitations. From this conception of the Heart

Doctrine, it seems *only* necessary that we shall find a tendency towards unification manifest in any man's declared intention, to understand that the Soul Impulse is at work. From a truly impersonal point of view, no other consideration should weigh, and this impersonal keynote must be adopted if we wish to participate consciously in the work and purpose of the Universal Soul. In such a task, all thought of self must eventually disappear, until there remains nothing but the continuous contemplation of the Work itself, and as we approximate towards this true impersonality, and find growing within us the one-pointed desire that the Work shall be done, then indeed will we welcome everyone who manifests, if only in an infinitesimal degree, the desire to co-operate in our task. And this without reference to his understanding of the matter; *that* is as nothing compared with the Soul Impulse manifest in his desire to co-operate—to unify.

If we are concerned with Occult matters, if our wish is to give what help we can to the processes of evolution, then must we work on truly occult lines and in compliance with evolutionary law, and these lines and that law tend towards expansion, towards all-embracingness, towards expression from within outwards. Individually and collectively this holds: if we impose a mental barrier between ourself and another, then are we conforming to and strengthening the feeling of separateness—our action has a contracting influence. But if we continually assert our impersonal desire, and endeavor in all cases to put ourselves in the place of that other, and look upon matters from his standpoint, then are we tending to eliminate the consciousness of separateness, to conform to the law of expansion. There is great truth, I believe, beneath this form of activity; we commit an act of faith when we take our own Divine Nature for granted, and we extend equally to another the force of such an act in granting, even mentally, his innate goodness. And as with the individual, so collectively does this apply: we have to make the application of this idea to our collective work for the Universal Purpose; when one has declared his wish to help in our work, we have to take for granted the presence in him of all that is desirable, and all that is requisite in a fellow-worker.

Thus the *Heart Doctrine* constrains us to Tolerance: only that separates us from our fellow men which we imagine to be our exclusive right, whether that right consists in material possessions or cherished opinions. A material equality is an impossibility—and more so is it impossible to find exact mental agreement: but we can find an equality, if we wish it, in the idea that the only permanent possession is the Light of the Soul—the possibility of *that*, we can ascribe to all. Tolerance, then, is the instrument with which we can destroy the barriers of separateness. It is in itself the activity of a Spiritual force, dynamic and powerful. We do many things which are in reality one, when we assert this tolerant

attitude; we act from the standpoint of the Universal Soul, which knows only Unity: we eliminate from our nature some moiety of our self-seeking, we give to whomsoever our tolerance is extended a spiritual impetus to respond in kind to our activity, we tend to bring into active operation some of the Vital Truth which is waiting our liberation, and we raise in some degree our self-consciousness towards the impersonal state of the Universal Soul. And, moreover, we grow by this expression more and more into harmony with that which we try to express: in all spiritual growth, that quality and form of activity become part of our consciousness which we emphasize and carry out. We grow in tolerance as we are tolerant: our charity increases as we follow its dictates: our love for the Ideal becomes stronger as we embody the duties it implies. And our knowledge of the Heart Doctrine enters more and more as a living power into our lives as we observe and follow such impulses towards Unification as appear in our Hearts, as we emphasize and elevate to its place of *paramount* importance in our dealings with our fellows its earthly expression and vehicle Universal Brotherhood; for as the Heart Doctrine is the embodiment of the Living Truth, which inheres in the Immortal Self, so is Universal Brotherhood the efflorescence on earth of the Doctrine of the Heart.

E. H. WOOF.

"In the way of Superior Man there are four things, not one of which have I as yet attained.

To serve my father as I should require my son to serve me; to serve my prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; to set the example in behaving to a friend as I would require him to behave to me."

CONFUCIUS.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

V.

THE REVIVAL IN SPAIN IN THE 11TH CENTURY.

The movement in the 11th century would appear to have had its center in Spain where the Moors and the Jews were the exponents of the best learning and moral activity that existed in Europe. Much freer from the restraints of dogmatic theology than more northern races, they pushed their researches into philosophy and into religious speculation to a point that enabled them to make real contributions to the world's stock of knowledge. Indeed many authorities think that the work done in Spain in this century led the way to the Renaissance. The study of Greek philosophy was rebegun, after a lapse of some centuries; while the Arabians flooded Europe with their more spiritual ideas. Lewes, in his *History of Philosophy*, says: "Through their translations, and through their original thinkers, such as Avicbron (Jehudah Ibn Gebirol, the author of the "Vons Vitæ," b. 1021; d. 1070) and Moses Maimonides, the West became leavened with Greek and Oriental thought."

One of this coterie was the Rabbi Bachye bar Joseph ibn Bakoda, who was a contemporary of the Poet-Philosopher Ibn Gebirol and who held the position of Dayan—an office which is something like the Mohamedan Mizra, who combines the functions of priest and judge. He had jurisdiction over civil, religious and matrimonial cases and was an official interpreter of the Bible and the Talmud. He is supposed to have lived in Saragossa and to have been born about the middle of the 11th century. Unfortunately nothing is really known of his life. But some of his work has come down to us, and it is of such an exalted character that he must have been a man of very exceptional parts. His chief book was a systematic treatise on Ethics, called *The Duties of the Heart*. It might have been written yesterday by a member of the Theosophical Society, so far as its purpose and spirit are concerned.

Edwin Collins, in his introduction to the translation of Rabbi Bachye's book, speaks thus of his philosophy: "By the Duties of the Heart Bachye understands the whole of conduct, and of thought in its ideal essence. For he holds that the outward act is, morally, of no significance, except in so far as it represents a manifestation of character and an expression of intention. The whole of conduct belongs to the

domain of ethics. Every act, and every abstention from action, is either right or wrong. Even the amount one eats, the wearing of certain clothes, the use of language, the simplest movements of the body, are, all of them, parts of conduct to be distinguished as either right or wrong. But what makes them so is not the act itself, but the intention with which it is done or left undone. And, since our intentions are conditioned by our state of mind and feeling, the first and the final duty, the foundation of ethics, is the perfection of our own souls.

"The perfection of the human soul, however, from which all right conduct must result, and which every righteous act and every righteous thought tends to produce, is only attained by bringing it into complete unison with God, through such a perfect love of Him that His will is our will, and we have no desire that is out of harmony with His wisdom and His benevolence.

"But Bachye's ethics is not theological in the sense of taking as its starting-point the Bible, or any other revelation or authoritative statement of the will of God, who can only be known through His works, the universe and man, the latter being the world in miniature (the microcosm). * * * He then proceeds to demonstrate the duty of devoting the heart and mind to the study and contemplation of the works of God, whence conviction of the infinite goodness of the Creator, and of the infinite indebtedness, and obligation to gratitude of the creature, are borne in upon the mind.

"Contemplation of the results of such study will lead to true humility and to perfect trust in God and resignation to His will, devotion to His service and the consecration (unification) of all works on His service. This service does not mean religious observance, * * * but means doing His will and ethical conduct. Asceticism is recommended as a means of removing hindrances to union with God. * * *

"The ethical system of Bachye is distinctly oriental. All the impulse to virtuous conduct spring from the point of contact between the human soul and the unseen soul of the universe. It is the individual in communion with God, the creature bowed in awesome gratitude before the Creator, who recognizes the obligations of ethical conduct; not the citizen seeking the best way to become a good citizen and preserve the State. Moreover, the development is not from the outer circle of sociological duties to the inner circle of the family, and the center, the individual soul, as in Greek ethics; not from the circumference of deeds to the center of ideals and soul perfection; but from the center, the soul, to the outward act. * * * The duties of the heart are more important than those of the body, because they are of universal application, and not limited by time, or place, or circumstance."

Let us, however, turn to what Bachye says himself. *The Duties of the Heart* opens as follows: "The supreme benefit, and the highest good

bestowed by the Creator on human beings is Wisdom. This indeed is the very life of their spirits. It is the lamp of their reason, which enables them to come to the will of God, and delivers them from all disasters in this world and in the world to come." This Wisdom is of three kinds: that dealing with the properties and accidents of Matter; that dealing with Number and Measurement, including Mathematics, Astronomy and Music; and Philosophy, which includes the knowledge of God and His Laws and the rest of the sciences that are concerned with life and mind and with human souls and spiritual beings. "It is our duty to study these sciences in order to attain to our religion, to morality and the laws of life that make for the health of our bodies and our souls."

"But it is forbidden to us to study these for purposes of worldly advantage; but from the single motive of Love alone."

There are seven Gates to this higher Wisdom and the rest of the little book is a description of these seven Gates and their meaning and application to daily life. They are: The Gate of Knowledge; the Gate of Unity; the Gate of Gratitude; the Gate of Humility; the Gate of Trust; the Gate of Meditation; and the Gate of Love. The complete observance of the duties which we owe under these several captions comprises The Duties of the Heart. He says of them:

"The duties of the heart involve the formation of ideals of conduct, love of man, faith, etc.; the cultivation of right beliefs based upon reason; the conscious effort of the mind to realize the wonders of creation, so that we may come to know of God; truths which human language, that can only accurately tell of things material, can never adequately express. That trust in God which makes right conduct possible, even at the cost of personal risk and loss; the banishing of hatred, envy, scorn, all longing for revenge, and all desire for sin, are also obligations of the heart. * * * And chief among them is the attuning of the soul into such perfect harmony with God, that all right conduct and right thought must follow without effort on our part, because our will is one with His through love."

Man is made up of body and soul, so we owe two duties to our Creator. The service of the body is fulfilled by the activities of man, but the service of the soul is a hidden service, and is the fulfilment of the duties of the heart—to acknowledge the Unity of God in our hearts, to believe in Him, to love Him, resign our souls to Him, and make his name the unifying central thought of all our conduct.

While some religious and moral duties are only obligatory at special times and in special circumstances, these duties of the heart are incumbent upon us continually, all the days of our life and at every moment.

"Perfect recognition of the existence and unity of God forms the only sure basis for right thought and conduct."

"The whole of human conduct may be divided into acts that are

commanded and acts that are prohibited, and acts that are necessary to the maintenance of physical existence and that are just sufficient for human needs, such as eating, drinking, sufficient speech for the carrying on of worldly affairs, and so forth. * * * Behold, then, all the actions of mankind are, without exception, either good or bad: and the intelligent man is he who weighs *all* his actions, before he does them, in this balance, and tests them with his best thought and the whole strength of his intellect, and chooses the best of them and forsakes all others." A sentence which has quite the ring of the *Bhagavad Gita*.

"Many whose intention is to do right and serve God are not on their guard against things that destroy this service, and the cause of destruction enters without their perceiving whence it comes. Thus, one of the Pious said to his pupils: 'If you had no iniquities, I should fear for you that which is greater than iniquities.' They said to him: What is greater than iniquities?' He replied: 'Pride and Haughtiness.'"

This anecdote introduces the reader to the dissertation on the Gate of Humility. "The man who does good works is more likely to be overtaken by pride in them than by any other moral mischance; and its effect on conduct is injurious in the extreme. Therefore, among the most necessary virtues is that one which banishes pride; and this is humility. Humility is lowliness of the soul; and it is a quality of the soul that, when established there, allows its signs to be evident in the bodily members. The voice, for instance, is softened, and so is the language it utters; and one is subdued in times of anger, and vengeance is withheld when one has the power to avenge. There are three kinds of humility. One kind of humility is shared by man and by very many kinds of dumb animals; this is poverty of spirit and the sufferance of injuries that one has the power to avert. * * * We are accustomed to call this humility, but it is, in truth, merely poverty of the soul and blind stupidity.

"The second kind of humility is humility towards men; either on account of their having dominion over us, or on account of our being in need of their services. This is submission in the right direction, but, although proper, it is not of a lasting nature, nor is such humility proper at all times and in all places.

"But the third kind of humility is humility before the Creator, and its obligation embraces all reasonable beings, and is incumbent upon them at every time and in every place. * * * Humility before the Creator obliges a man to behave meekly and unselfishly in all his transactions with his fellow-men, whether in matters of business or in any other relation of life. The truly humble man will mourn for all mistakes made by other men, and not triumph or rejoice over them.

"He who has true humility will be free from all pride, conceit, self-praise and self-glorification, even in his secret thoughts, when he is occupied in works of charity or other virtuous or righteous acts, whether

commanded or not; and in his own soul he will account them as nothing in comparison to the greatness of his obligations to God.

"He who is humble before God will not only do good to all men, but he will speak kindly to them and of them, and will never relate anything shameful about them, and will forgive them for any shameful things they may say about him, even if they are not worthy of such treatment. It is related of one of the Pious, that once when he was taking a walk with his disciples, they passed the carcass of a dog in an advanced stage of decomposition. His disciples exclaimed: 'Oh! how this carcass stinks!' He replied: 'Oh, how white its teeth are!' so as to counteract their remarks.

"If it be wrong to speak disparagingly of a dead dog, how much more so of a living man; and if it be a merit to praise a dead dog for the whiteness of its teeth, how much more it is a duty to find out, and praise, the least merit in a human being? But it was also the intention of this pious man to teach his pupils to *habituate* themselves to speaking favorably, and to the avoidance of evil speaking.

"In matters of religion, justice, and right and wrong, however, the meek will be high-spirited and fearless, punishing the wicked without fear or favor. * * * First among the signs by which the meek are known is that they forgive all injuries and subdue their anger against those that treat them with contempt, even when they have the opportunity of avenging or resenting what has been done to them. The second is, that when misfortunes come to them their endurance triumphs over their fear and grief, and they willingly submit to the decree of God, and own that His judgments are righteous." Then our author analyzes pride and shows that there are two kinds of pride; one wholly reprehensible, having to do with bodily powers and material things. The other is the pride which a wise man has in the gifts of wisdom which God has given him, and which he makes good use of for the benefit of his fellows, and which he properly seeks to increase for their greater benefit.

"Humility is profitable to man in this world because it makes him rejoice in his lot. For the whole world, and all it contains, is insufficient to satisfy the ambition of him into whom pride and a sense of greatness have entered, and he will look with contempt on whatever share of it falls to his lot; whereas, the humble man assigns no special rank to himself, but is content with whatever comes to him, and finds it sufficient. And this induces restfulness of soul, and minimizes anxiety. He will eat what comes his way, and dress in the raiment that is readily found; and a small share of the world satisfies him. The humble also bear troubles with greater fortitude than do the proud."

He urges upon his disciples the advantages of studying themselves and mankind, promising them that much of the mystery of the universe and many of the secrets of the world will be made clear to them, "because

of the likeness of man to the world." Some further pithy sentences follow:

"When you have studied all that can be known of the universe, do not think that you know all about the wisdom and power of God, for in the world we know, God has only manifested just so much of His wisdom and power as were necessary for the good of man.

"Of all things the most necessary to him who would serve God, is trust in God.

"The worldly advantages of trust in God include peace of mind from worldly anxieties, and rest for the soul from the disturbances of trouble caused by any want in the satisfaction of bodily appetites.

Under the caption, "Keeping account with the soul," Bachye has much to say about the necessity for meditation and contemplation, which would be well worth reproducing, if we had the space. We have room for only one paragraph.

"If the believer will constantly meditate on the fact that the Creator sees all his thoughts and deeds, and will think it over with his own soul, the Creator will be constantly with him, and he will see Him with his mind's eye, and be in constant awe and reverence of Him; and he will examine all his conduct. And when this has become a constant habit of his mind, he will, helped by God, have reached the highest degree of the pious ones and the most exalted rank of the righteous. He will not lack anything; nor will he choose anything more than the Creator has chosen for him. His will depends upon the will of the Creator, and his love on the love of the Creator; and that is loved by him which He loves, and that is condemned by him which is condemned by the Creator. A man should commune with himself in reference to the desires of his heart and his worldly tastes; and a careful consideration of the ends they serve will lead him to look with contempt on ephemeral possessions; and his thoughts and desires will be fixed on the highest good, and on what is of eternal value to his mind and soul; and he will learn to strive only for what is barely necessary of the things of this world. He will desire to be kept from both poverty and riches, so that he may have enough for simple healthy life; and he will yearn after wisdom and spiritual possessions, of which no one can rob him.

"The pure of heart will always love solitude. But here again the temptation to complete solitude must also be guarded against, for the society of philosophers, the pious, and of great men, is of great advantage."

Finally, under the heading, The Gate of Love, there is this passage which again reminds us of the Gita.

"They who love God will do all that is right, without the hope of reward, and will forsake all that is evil, without fear of punishment. They will also have no fear of anything, or of any person, in this or in

any other world, except of the Creator alone. And they will be indifferent to the praise and blame of men in doing the will of God. They will be pure in body, as well as in mind, and will fly from evil deeds of all kinds."

SUMMARY.

This series of sketches has reached a conclusion, at least for the time being. Indeed, when they were begun we had no idea that we would be able to find so many unmistakable evidences of previous mystical movements which would come within the limits of our requirements. All history is full of accounts of mystics, for the mystical relation to life is a fundamental one; but to be merely a mystic was by no means all that was required for the scope of these papers. Movements were sought which were well defined as to teaching and which took place at the last quarter of each century. If they also showed the essential characteristics of our own philosophy so much the better; but that was not considered a necessity.

We have been able to present accounts, inadequate enough, as no one better than their author realizes, of such outpourings of spiritual energy in the 11th, 12th, 14th, 15th, and 16th centuries; the foregoing account of the 11th century; the Waldensians, who flourished from 1170 on; the Friends of God, led by the mysterious Nicholas of Bâle, who ushered in the great mystical revival of the 14th century, which may well be called the most famous of all medieval mystical movements; the Spanish Illuminati of the 16th century; and finally the Quietists of the 17th century. All these comply fully with the bounds of our inquiry.

In addition to these, we are familiar with the 18th century movement, which had its chief center of activity in France and with which are associated the names of Cagliostro, St. Germain, and St. Martin. It is our hope to write one or more papers about this movement which might well be considered a continuation of this series, but which could hardly be published under the caption, "Mystical Movements of the Middle Ages." Furthermore, the data are so abundant, and the field so large, and the importance of the theme so great, that the subject justifies the independent treatment which we hope to be able to accord to it. The world at large has never understood these three great men. Led astray in the first instance by the general tendency to impute bad motives to any person who is outside the common rut, as these men were, and being pointed in the wrong direction by pieces of special pleading, or grossly unfair attack, such as Carlyle's famous paper on Cagliostro, the world has never had either the time or the interest to change its mind and learn the truth. It is as if the people of the next century were to base their opinion of Madame Blavatsky upon the biased and untrue Report of the Psychical Research Society, or upon the dreary lucubrations of Solovieff or the Coulombs. To rehabilitate the reputations, or to do

anything towards the rehabilitation of the reputations of St. Martin, St. Germain and Cagliostro, were a task well worth the doing, even if, in the process, we did not have the opportunity once more to state the fundamental principles of the spiritual world which these men spent their lives in teaching.

In the meantime there is something more to be said about the gaps in the series of mystical movements which we have attempted to describe. Why should there be gaps? Why should not the 13th and 15th centuries have produced revivals similar to those of the other centuries. We have been told that an attempt is always made. In the case of the 15th century we are inclined to adopt the opinion of Vaughan, who, in his well-known *Hours with the Mystics*, says that the world during the latter part of the 15th century was too much occupied with the coming Reformation and with all the political and social disturbances which were its forerunners, to have time for interest in mysticism. Certainly the histories of that age devote themselves exclusively to the development of the forces which, in a few years, led to the Reformation. There was incessant wrangling and controversy; famous disputations, conferences, councils, parliaments; but the questions considered were purely theological and entirely outside the realm of our inquiry. It is quite possible that the activity of the Lodge during that century was concentrated upon the Reformation and that there was no regular attempt at a mystical revival, for it is obvious that anything so important as the Reformation must have engaged the Masters' deep attention; but be that as it may, we have been unable to find any evidences of a movement at that time; and so careful and competent an authority as Vaughan announces the same result.

In the 13th century the case is different. Here we are inclined to attribute our failure to inadequate knowledge. The records are very meagre and such as exist are difficult of access. We have found traces of a sect called "Brethren of the Free Spirit," which looked very promising at first, but upon more thorough investigation it developed that this sect had its origin in the very early part of the century and so must be ruled out of court. There was another class of religious enthusiasts, called the "Beghards," associated by some historians with the Brethren of the Free Spirit, but these also had their origin at a time that makes them inadmissible. Both these sects had a philosophy which could at least be called mystical in contrast with the narrow and dogmatic theology which was then orthodox. They taught, as the name of the former would indicate, that the Spirit of man, and not any church or external authority, should be the final criterion of conduct and morals. They persisted for several centuries in scattered and isolated localities, and were vigorously persecuted as particularly obnoxious heretics.

JOHN BLAKE.

A PAGE OF THE APOCALYPSE.

II.

THE SECOND DEATH.

In the address to the Spirits of the Seven Churches, which was discussed at some length in the preceding paper of this series, there is one very perplexing expression which we had to pass lightly over at the time, promising to return to it. This expression is "the Second Death." It occurs in the address to the Spirit of the Church of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh *shall not be hurt of the second death.* . . ." (ii, 11.)

The same phrase recurs toward the close of the Apocalypse, in a passage of sombre splendor:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the Second Death. And whosoever was not found written in the book of life was cast into the lake of fire." (xx, 11-15.)

This is recapitulated a little further on, where we are told that the wicked "shall have their part in the lake which burneth with fire and brimstone: which is the Second Death." (xxi, 8.) But the central passage concerning the Second Death is undoubtedly the following:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him up a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed for a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth. . . ."

It happens that this striking expression, the "Second Death," is very familiar in another region of religious literature: that of the older Brahmanas, which correspond in character to parts of the greatest Upanishad, the Brihad Aranyaka Upanishad. We shall not try to fix their date, further than to say that they are centuries older than the Apocalypse from which we have been quoting. Here is a characteristic passage from the Shatapatha Brahmana:

"Yonder burning Sun is, doubtless, no other than Death; and because he is Death, therefore the creatures that are on this side of him die. But those that are on the other side of him are the gods, and they are, therefore, immortal . . . whosoever goes to yonder world not having escaped that Death, him he causes to die again in yonder world. . . . He who knows that release from Death in the Fire-sacrifice, is freed from the Second Death." (SB ii, 3, 3, 7-9.)

We can already see a close analogy with the passage of the Apocalypse. The Brahmana clearly implies that there is a spiritual regeneration, which it speaks of as the Fire-sacrifice, and which makes men immortal, bringing them into the divine presence. This symbol strongly reminds us of the baptism "with the holy spirit and fire," or the Pentecostal tongues of flame. The Brahmana further teaches that those who have not passed through the Fire-sacrifice are subject not only to Death, but, later, to a Second Death. The Fire-sacrifice here parallels the "first resurrection"—"Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power."

A few more passages from the Brahmanas. For example, we find the question: "What is done here in the altar, whereby the sacrificer conquers the Second Death?" (SB x, 1, 4, 14.) Or again: "Now hunger ceases through food, thirst through drink, evil through good, darkness through light, and death through immortality; and, in truth, whosoever knows this, from him all these pass away; he conquers the Second Death, and attains to perfect Life." (SB x, 2, 6, 19.) This picture of those from whom hunger and thirst and evil and darkness have passed away, and who have passed through the Fire-sacrifice into immortality, strongly reminds us of the passage of the Apocalypse, previously quoted: "They shall hunger no more, neither thirst any more. . . ."

We get further insight into the symbol of the Fire-sacrifice from such a passage as this: "The mystic import of this Fire-altar is Vach

(Logos); for it is with Vach it is built. Now this Vach is yonder Sun, and this Fire-altar is Death: hence, whatsoever is on this side of the sun, all that is held by Death; and he who builds it on this side thereof, builds it as one held by Death; and he surrenders his own self unto Death; but he who builds it there above, conquers the Second Death. . . ." (SB x, 5, 1, 1-4.)

Vach, it should be remembered, is the Logos, the divine Word. It has two symbols: the Sun in the heavens, and Fire on the altar. Both these symbols take us back to most ancient Chaldea, in the far Sumerian days. And this twofold representation of the Logos, the great creative Power, has its parallel in man. There is the divine, creative Power in our immortal nature; there is also the creative flame in our manifested, personal lives. He who builds the altar for the creative flame in the personal, mortal nature becomes subject to the Second Death. He who builds the altar for the creative Fire in his spiritual nature, conquers the Second Death, and becomes immortal. Or, to quote again from the Brahmana: "Whosoever knows this, conquers the Second Death, and Death has no more dominion over him . . . he attains all Life, and becomes one of the divinities." (SB x, 16, 5, 8.)

We are beginning to see that a very clear idea, and a very splendid one, is hidden in the quaint imagery of the Brahmana. We may raise the veil a little more, by bringing for comparison such a passage as this: "Those that are mortal, he causes to pass into birth again from out of the immortal womb; and, verily, whosoever thus knows, or he for whom, knowing this, this sacrificial rite is performed, wards off the Second Death of the Fathers, and the sacrifice is not cut off for him." (SB xii, 9, 3, 12.) We shall return in a moment to this strange phrase, the "Second Death of the Fathers." Meanwhile, let us complete the subject by quoting two more sentences from the Brahmana. "He finds Mitra (the Solar Lord) and his is the kingdom, he conquers the Second Death and gains all life, whosoever, knowing this, performs this sacrifice." (SB xi, 4, 3, 20.) "He is freed from the Second Death, and attains to community of being with the Eternal." (SB xi, 5, 6, 9.)

The Brihad Aranyaka Upanishad contains several passages of precisely similar import. They do not, however, add anything to what we have already quoted. But there are other passages in this, the greatest of the Upanishads, which shed a flood of light on the whole subject. We noted the strange phrase: "the Second Death of the Fathers," and promised to return to it. This we shall now do.

The phrase, "the Fathers," brings us to that celebrated passage in the Brihad Aranyaka Upanishad, which relates how the young Brahman Shvetaketu came to the Rajput king, Pravahana, who asked him a series of questions on the mystery of life and death. The boy could not answer, and returning, reproached his father for not instructing him.

The father, hearing the questions, declared that he himself did not know the answers, but invited his son to go with him to the king, to learn. The son refused, but the father went. And to him the answers of the questions were revealed. From these answers, the following passage is taken:

"The man is born. He lives as long as he lives. And so, when he dies, they take him to the Fire, and there the bright Powers offer the man as a sacrifice. From this sacrifice, the spirit of man is born of the color of the Sun.

"They who know this thus, and they who, here in the forest, worship faith and truth, are born into the flame; from the flame they go to the day, from the day to the bright fortnight, from the bright fortnight to the summer, from the summer to the world of the gods, from the world of the gods to the Sun, from the Sun to the lightning; them, become as the lightning, a Spirit, Mind-born, leads into the worlds of the Eternal. In these worlds of the Eternal they dwell supreme, and for them there is no return.

"But they who, by sacrifice, gifts and penance, win their worlds, are born in the smoke; from the smoke to the night, from the night to the dark fortnight, from the dark fortnight to the winter, from the winter to the world of the Fathers, from the world of the Fathers to the lunar world. They, gaining the lunar world, become food; and just as the lunar lord waxes and wanes, so they are there consumed. And when the time has come round, they descend to the ether, from the ether to the air, from the air to rain, from rain to the earth, and so are born again of woman, and come forth into the world. Thus they return again."

These are the two paths, Path of the Gods and Path of the Fathers. Those who, spiritually regenerate, full of aspiration and truth, have recognized the divine Spirit within themselves while yet in life, go by the Path of the Gods. They ascend through the flame, the day, the light, the Sun, to the world of the Eternal. And for them there is no return. But those who, self-seeking, barter with the gods by sacrifices, penances and gifts, seeking for selfish blessings in return, go by the Path of the Fathers, the lunar way. From the smoke of the pyre, they go to night and darkness, and thence to the lunar world. There they wax and wane, and in due time descend again to this world, re-entering it through the gates of birth.

We should say, nowadays, that there are a series of ascending planes above the material; that these planes are twofold, or have each two poles, a positive and a negative. These are symbolized thus: of the first plane above the material, "flame" is the positive pole, "smoke" is the negative; of the next, "day" is the positive pole, "night" is the negative; of the next, the "bright fortnight" is the positive pole, the

"dark fortnight" is the negative; of the next "summer" is the positive pole, "winter" is the negative; on the positive side, the culmination is the solar world, leading to the world of the Eternal; on the negative side, the culmination is the lunar world, from which the path leads back again, through the same planes, to this material world.

This is, of course, in a sense symbolism; but it is very transparent symbolism. The Sun, as everywhere through the ancient books of the Mysteries, standing for the Logos, while the Moon stands for the psychic realm, which shines by reflected light, drawing all its glow from the Spiritual world above it.

So that this archaic teaching tells us that those who have passed through the spiritual rebirth, and have risen from the Fire, in color like the Sun, ascend through plane after plane, always dwelling at the positive pole, until they are ushered into the world of the Eternal, and become one with the Logos, the Divine Life of the Eternal. For them there is no return.

But those who have followed the psychic way, the way of selfish bartering with gods; who have not passed through the great self-sacrifice, ascend at death through the etheric planes, clinging always to the negative pole of each plane; and, reaching the psychic paradise, they wax and wane. The force of aspiration in them expands to enkindle their paradise. But when this force is exhausted, they must descend again, returning to this world to be born of an earthly mother, and so falling again under death's dominion. This is magnificently expressed by king Death himself, in another Upanishad:

"Death said: 'The better is one thing, the dearer is another; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer.

"'The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

"'Thou indeed, pondering on dear and dearly loved desires, O Nachiketas, hast passed them by. Not this way of wealth hast thou chosen, in which many men sink.

"'Far apart are these two ways, un wisdom and what is known as wisdom. I esteem Nachiketas as one seeking wisdom, nor do manifold desires allure thee.

"'Others, turning about in un wisdom, self-wise and thinking they are learned, fools, stagger, lagging in the way, like the blind led by the blind.

"'The Great Beyond gleams not for the child, led away by the delusion of possessions. 'This is the world, there is no other, he thinks, and so falls again and again under my dominion.'"

This strongly reminds us of the words of St. Paul: "Knowing that

Christ being raised from the dead dieth no more: Death hath no more dominion over him." And perhaps at this point we may derive additional light from Paul, and from his teaching as to the psychic and spiritual bodies, as he explains the matter to the Corinthians. (I Cor. xv.)

Paul is concerned with the new birth, the birth from above. He approaches the question by describing the psychic body—the middle nature—and its relation with the spiritual nature above it. For Paul, the psychic nature is the vehicle of egotism and passion; it is the field of what he calls "the mood of the flesh"; the desires of the flesh being mirrored in the mind, and setting up a series of passionate reactions, which are foreign to natural, animal life. We may instance drunkenness as characteristically psychic in this sense; as being the pursuit of a sensation, a mode of feeling, which has no parallel in natural, animal life, and which cannot conceivably be considered an expression of natural animal life. Much of what passes for sex feeling is equally psychic, equally apart from natural animal life; and sex sensationalism of this type shows its true character by its voluntary sterility, something which has no existence in natural animal life. It is this perverted growth of the psychic body which is described as the Fall, and a fall from pure animal life it unquestionably is. St. James "the Lord's brother" expresses his opinion of this force reflected in the middle nature, when he denounces "the wisdom that is from beneath, earthly, psychical, devilish."

Paul has said much of the psychic nature. He proceeds to describe the gradual undermining of the psychic nature, and its supersession by the spiritual: "It is sown in weakness, it is raised in strength; it is sown in corruption, it is raised in incorruption; it is sown a psychic body, it is raised a spiritual body." And this new-born spiritual body he calls "the new man, the Lord from heaven." This is, of course, exactly the regeneration from above with which the Upanishads are perpetually occupied, and which we saw described as the Fire-sacrifice in the Brahmanas. This regeneration is precisely that Path of the Gods, which man mounts as "a spirit, of the color of the Sun," and at whose summit he becomes one with the Logos, and enters the Eternal. And such a one, the Upanishads tell us, "has conquered the Second Death."

Now if we turn to the passages first quoted from the Apocalypse, I think we shall find ourselves driven—irresistibly driven—to the conclusion that the Apocalypse and the Upanishads are talking about exactly the same thing, and mean exactly the same thing by the Second Death. Both depict a spiritual birth which endows him who has passed through it with present immortality, making of him a divine being, the conscious dweller in immortal worlds. The imagery is almost identical, and the teaching is perfectly clear and convincing.

If we are right, it remains only to consider the condition of those who have not passed through the birth from above, who have not, in

the words of the Brahmana, offered the Fire-sacrifice. The Indian teaching is perfectly plain, and is set forth again and again, in the sacred books of all periods. Stated briefly, the teaching is, that the middle nature, which with St. Paul we may call the psychic body, gains a certain spiritual light by reflection from above; and that, at death, it is drawn upwards by this spiritual force. It enters a dream-world which is sometimes called the "lunar paradise," and to which the Tibetan Buddhist books give the name of Devachan. In this dream-paradise it reaps a reward for all good deeds, its sum of aspiration acting as a force which builds up a dream-state of rest and refreshment; while, on the other hand, the strongly earthly part of the passional nature enters a latent condition, becoming for a long period quiescent. But in due time the force of aspiration, the sum of power it represented, becomes exhausted, and the psychic body sinks back towards material life. The passional energies, from being latent, become once more active, and a new bodily birth takes place.

Is not this most probably the meaning of the passage of the Apocalypse, which describes the dead who have not been spiritually reborn, have not passed through "the first resurrection," and who are depicted as dwelling in some middle condition for "a thousand years"? And is not the latency of the passional nature, as taught in the Indian sacred books, exactly similar to the "binding of Satan for a thousand years"?—the later reassertion of the passional nature on reincarnation further corresponding with the release of Satan for a season? If we are right, and the weight of analogy at all points seems irresistible, then we are justified in saying that John, in what he says of the mysterious Second Death, is simply repeating the world-old teaching of the two paths, Path of the Gods and Path of the Fathers,—which is the esoteric form of the teaching of Reincarnation, as it was handed down carefully veiled in the Mysteries.

When we turn to the scene of Judgment described by the beloved disciple, we are reminded this time not of India so much as of Egypt. We are all familiar with the broad outlines of the Egyptian teaching; of Osiris represented as Judge of the Dead, seated with his assessors in the hidden world; of the Soul being brought before him, and its deeds being weighed in the immortal scales against the image of Truth. It is exactly in the spirit of John's description of the judgment. Further, we know that, where the soul was wholly pure and free from stain, it went at once to the happy solar divinities, corresponding to the "world of the Eternal," in the Indian Mystery Teaching. The soul which was part pure and part impure went to different regions of the hidden world, for further discipline and development. The soul that was wholly impure suffered miserably for a period, and was then annihilated.

This third fate, of the soul found wholly impure, is also taught in

the Indian books. If we translate into Paul's terminology of the spiritual and psychic bodies, we should have to say that, in such a case, the consciousness was concentrated wholly in the lower psychic nature, busied exclusively with sensual images and selfish ends, and reflecting nothing at all of the divine consciousness from above. In such a case, at death, there is no spiritual aspiration to draw the psychic life upward toward the spirit; it has voluntarily detached itself from the spirit. Yet there remain certain force elements in it, "the undying worm, the fire not quenched," and these must work themselves out to their conclusion in the desolate midworld of psychic life. This is that "outer darkness," that "sea of brimstone," in which the corrupt psychic body finally burns itself away. This is the Second Death in the full sense, and from it there is no resurrection. This terrible destruction only overtakes the psychic self, however, when there is not an atom of spirituality, of aspiration, left. So long as there is the faintest spark, it may one day be fanned into a strong and purifying flame, so that the soul may be saved as by fire.

We hold, therefore, that we are justified in believing that John was completely conversant with this teaching of the Two Paths, as it was taught esoterically in the Mysteries of Egypt and India; and that he is **exactly** following the ancient mystical teaching, in the passages which we quoted at the outset, concerning the Second Death. This Second Death had two meanings; or rather, the same phrase was used to cover two truths, the whole being carefully veiled. The first truth was, that the partially pure soul, after having dwelt in a paradise of reward for a season, died again out of paradise, to be reborn in this material world. The other meaning of the Second Death is that to which we have referred above: it is the fate of the psychic self which is wholly impure and brutal; and which is slowly disintegrated in the lower astral world, returning as dust to dust, as ashes to ashes. But we shall be wise to turn our thought rather to the other path, the Path of the Gods, along which ascends the spirit in color like the sun, to enter the immortal world of the Eternal; to reign, as John says, "a priest unto God." We may well conclude with a sentence or two of what Plutarch tells us of the Mysteries of Osiris, whom we have seen represented popularly as Judge of the Dead:

"The vestments of Osiris are of one uniform shining color. For as He is a first Principle, prior to all other beings, and purely intelligent, he must ever remain wholly pure. . . . By Osiris we are to understand those faculties of the Universal Soul, such as intelligence and reason, which are, as it were, the supreme lords and directors of all good."

CHARLES JOHNSTON.

SILENCE.*

It has become a truism—so universally has it been experienced—that every advance in civilization, every forward step of progress, brings with it its own peculiar danger and difficulty. There can be no increased possibility of gain that is not accompanied by an increased possibility of loss. If this be true of each stage or step in civilization, it is equally true of civilization as a whole, of civilization itself.

Some years ago it was my fortune to travel in the nearer East. I remember one long day journeying through a Turkish province, where I saw no house or village, no sign of man, save one shepherd seated motionless above his flock among the Bithynian Hills. So still he was, so vast and still the scene of which he was a part, that the memory of its silence and its peace has remained with me. Day after day, I fancy, he so sat or walked alone—alone with his sheep on those wide sloping hills—master of their movements and his own.

This university is a monument to all which that shepherd had not. It is a monument to the belief that man gains by contact with his fellows, that we can do together what no one of us could accomplish alone, that we may build our lives upon the united achievement of the race. Here are stored the age-long accretions of human knowledge. Here the best of the past becomes the heritage of the present, and here our own thought is guided and molded by the thoughts of others. Here, also, we are at the center of the life of the western world. Around us, in this city alone, throb the hopes and fears, the loves and hates, the ideals and aspirations of three million people. These, too, must be our teachers and our instruments. From them are liberated the powers by which the race must rise or fall. No man can measure their potency nor the possibilities that, through them, are ours.

But as we have gained so immeasurably in the possibilities for good, so also have we paid the price of greater risk. Here we are never alone. Here there is never silence. The voices of the past and of the present are ever speaking, ever flooding our minds with thoughts, sometimes high and sometimes low, but always—the thoughts of others. We do not act so much as we are acted on. In the midst of a myriad distractions we have no time to be ourselves. We hurry ceaselessly from occupation to occupation, always absorbing, rarely giving. We live for and in reflections. We live in ceaseless turmoil—a turmoil of the thoughts and emotions, the passions and desires, the ambitions and strivings, of others. They surge over and through us and sweep us along with them, to ends we never saw and never willed. Unconsciously we yield our wills

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to foreign motives and lose ourselves in the great currents of surrounding life.

Across the centuries that separate us from that silent shepherd, from hills like his and his own Eastern land, there comes to us the question: "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

To none is this question more pertinent than to us.

The great message of Christianity is the infinite sacredness of the individual, of your being and of mine, of just that inner meaning and will which is the self. It can profit us not at all to gain knowledge, or popularity with our fellows, or success of any kind, if we lose ourselves in the process—if we become thereby the mere puppet or reflection of the life about us. Sacred to us beyond all else must be what we ourselves are. To voice this clearly and perfectly is genius; to abandon it is to abandon manhood itself. If civilization is to take it from us, then is civilization loss, not gain.

Here is the danger which is the concomitant of our progress. Here lies the narrow way along which we must advance. We must learn from others, but remain ourselves. We must use the power of the world, not be used by it. We must guide our own lives by a will that is our own. We must be the master of our fate.

We can do this only by constant vigilance; by deliberately forcing ourselves to look within, excluding for the time and by act of will all that comes to us from without. We must make for ourselves and within ourselves what we are denied in the outer world—a place of stillness and of silence. There, in the silence, at the bar of our own judgment we should question all that comes to us. There, in the silence, the learning of the past and the promptings of the present should be alike arraigned.

This is needful in our studies as in all else. The great thoughts of the past are of little moment to us save as they awake to consciousness that which is great also in us, and are claimed by us as our own. Our reading is a constant search and sifting for our own. And if the search be through the thoughts of others, the final sifting must be in the silence where the soul alone can speak.

But still more necessary is it in our leisure and our play. Here there rise around us the many-tongued, clamorous voices of the city; the calls of our companions; the promptings of our appetites and passions. Take them one by one into the silence, and let the silence be their judge. Speak always, act always, from silence. Never agree to anything, never undertake anything, never speak and never act, until you have first taken both the motive and result into your inner silence, and seen whether it be indeed your own will that is urging you.

Thus, and thus alone, will you be yourself. So, and so only, can

you gain from civilization, and not be lost in it. So only can you learn to express yourself, and give to the world the one gift that is worth the giving, the gift of yourself—the gift of that unique spark of the Divine which you embody and which you alone can give. So only can you keep, or give, your own soul.

This chapel is open from nine in the morning until six at night. Here, in such outer silence as this city affords, you may bring your doubt, your trouble, and your temptation; and, in the deeper and more sacred silence you make within yourselves, lay them before the Master of the Silence and your own soul. I think we will be wise so to do.

HENRY BEDINGER MITCHELL.

"It can hardly be doubted that new forms of worship, new epitomes of belief, new theories of theology, will spring up to comfort and strengthen the human heart as we advance farther and farther into the truth. Different summaries will appeal simultaneously to equally Christian men and women. But so long as they conceive the Deity as fulfilling their highest ideal, and cleave to that ideal with their whole heart and mind and strength, they will fulfil the command of Christ. Which religious system is best? We must decide by results. There is no rule of thumb. By their fruits we shall know them. In which mountain shall we worship? Christ refused to consider such a question. It is this eternal element in Christ's teaching which explains the limitlessness of its moral demand. Had He not pushed, as He did push in the Sermon on the Mount, every virtue to the vanishing point, had He not demanded of His followers limitless forgiveness, untiring generosity, mercy without measure, truth without afterthought, faith to remove mountains, endurance till the end, He could not have called into play the whole moral and spiritual ambition, not only of the men to whom He spoke, but of all men forever. No system which absolves men from the duty of thinking can ever be profitable to them, can ever make them into full men. It may save them from much pain—and so may paralysis. No doubt it satisfies a craving which exists in the human mind, but it is a craving for stupor—like that which lends attraction to narcotics—not the craving Christ sought to stimulate for more abundant life. It is self-control, not obedience, which is the moral goal of man. No teacher who tried to cross the purpose of evolution could ever be rightly regarded as divine. In Christ's renunciation of authority lies His divine authority. His spirit is the spirit which leads us to the light by the hard path of liberty, and to that spirit He sacrificed the exercise of a lordship such as He warned His disciples to avoid. The spirit of truth coming forth from God was, He said, alone sufficient to guide the world, and as He meditated upon that 'power from on high' He was able to say 'It is expedient for you that I go away.'"—London Spectator, Nov. 9, 1907.

THE RHYTHM OF LIFE.

CHARACTER BUILDING AS AN AID TO HEALTH.

At the present day, if we are to believe the records, the general average of health is less than it was, in spite of our boasted civilization and increased attention to hygiene. This does not refer to mere length of life in individual cases, for we are informed of a greater number of centenarians than before. But it does mean that the general human average of the sense of well-being is less than it was. What, then, is at the root of the various causes which lead to lack of strength and to the sense of ill-health?

Broadly speaking, we may say that the Rhythm of Life has altered, and that man has not moved with it. The conditions of modern life have greatly varied; they are at one and the same time more restless and more strenuous. Strenuous, rightly; for the aim of life, in any true sense, is the evolution of character. Restless, wrongly; for restlessness and superficiality, together with the worry which ensues, are wholly destructive of strength of character. And if we study the matter deeply, we shall further find that character-building is the greatest possible aid to health, or well-being.

As observers, we shall find that there is at all times active in the world, what is here termed, the Rhythm of Life. For as the conditions of life alter, we find that they really have done so in adjustment to the evolution and developments of the human race. But mankind does not always realize this—does not realize it at all, as a whole, although there are, and always will be, individuals who have done so, and have lifted themselves higher in the scale of evolution in accordance with the amplitude of their realization. The upward trend of life, its unfoldment of new and advanced conditions by means of which the human race has the opportunity of evolving—this it is that we may term the Rhythm of Life. And it would appear that this rhythmic movement, this broadening and uplifting of opportunity and of knowledge, has for its purpose the development of the human character and its approximation to the needs of the soul.

Where the human being understands this basic factor of life, and tries to accommodate his thought and his actions to it, then he moves in accord with the Rhythm of the greater Life about him. But when he denies or is blind to its meaning and its existence, then the pages of his life spell confusion and discord of body and mind. And when, in addition, he refuses to attune himself to the rhythmic purpose of the Ages, he becomes—he has become—a “fallen” creature as well.

In the past, and even now, we have been too ready to regard man as

an animal, to insist that he should develop in accordance with the laws governing the animal kingdom. This were wise if the inhabitant of the body, the dweller in the tabernacle, is to remain an animal soul, or mind. But if this be not so, then, clearly, the body and the mind of man must be prepared to meet "the needs of an indwelling soul," as has been said. Looked at in this light, it is clear that we must prepare to revise our view of the human body, and, in part, our view of the human mind. If our life is to be lived from *that* standpoint, we must set about building character, and, incidentally to that, we shall increase the average of human health.

If we examine man as he is placed in the midst of Nature, we find him to consist of a congeries of forces, cognized by a central or governing mind. That the mind has in part abdicated its rightful control of the body, and also that it has rebelled as well against the command of the soul, does not alter the fact that man has at his disposal certain forces over which he has but incomplete control. He has "no supremacy over his accidents." His equilibrium is unstable. Accidents, fevers and surgical cases apart, nearly all the people who come to the physician are sufferers from one or another form of mental and nervous instability. Derangement of function is at the root of these disorders. From this results malnutrition in one or several of its forms. Improper food, improper exercise or insufficiency of exercise, play havoc with the nerves and with the mind which should control them. This nervous and mental instability reacts in its turn upon the organism, and the mischief spreads in many directions. The Rhythm of Life is lost in an insane functioning of body, mind and soul.

We are at the moment in the presence of a great wave of reaction against medicine. Many people have come to realize something of the healing power that resides in mental equilibrium. The old saying of the "healthy mind in the healthy body," has come full cycle again. It is true, as well, that the reactionists overdo the matter, as reactionists always have, and always will. But the extremist serves the world after his own fashion, even if it be a lower mode of service; he points out a danger, and he arouses attention by the very vehemence and extravagance of his action. He is more useful than the slumberer who will not waken, or the dreamer who delights in the visions of his fancy, and will not see the plainly menacing hand of Destiny poised above human life. That life is what we make of it, and we are the arbiters of its destiny; what then, if we decide to abide in the darkness of the animal side of our lives instead of turning towards the light of the soul?

Those who have in part recognized these facts, and who have reacted to a dangerous extreme, are dragging down the powers of the mind to stay the body. We hear much in these days of "Christian" healing. But the man who would approach in the least the Divine mode of

healing as exercised by Jesus, must first fulfil all the Beatitudes and be—in his degree and place—all that the Sermon Paramount indicates. He should be of absolutely pure heart and life; otherwise his healing is but self-hypnotism, sure to react somewhere, if only in the rigid and self-righteous mind. The mind may be steadied by the use of a formula; it is also locked.

The cure of many forms of ill-health may result from this grip of the mind (since so much nervous energy is saved for the use of the body), but the seat of the discord is only changed; the sufferer does not feel his original complaint, but he has transferred the seat of the discordant rhythm; his mind is now out of touch with the evolutionary purpose; instead of a mind obedient to the least change in the Rhythm of Life, he has only in his possession a mind stretched on the Procrustean bed of a formula, shaped to a codex, locked and barred to all else. This does not make for character-building. The mind must play freely over the conditions of Life, must study them, learn to use them rightly, experience the dangers of misuse and learn from the Rhythm of Life something of the unity and purpose of the soul, before he can build character. So that while our extremists have come to see the truth of what physicians have been trying to teach them, viz., that mental poise is the precursor of physical health, they go the wrong way about to obtain their results, and lock, instead of freeing and controlling the mind.

Let me premise that by the term "mental poise" I do not mean mental rigidity. Still less do I mean that vice-like grip of the mind by which the extremist forces his mind to retain some one image or formula, and controls its activities by self-hypnotism, or by passive modes of consciousness. Over-activity of the mind is one extreme. The control of the mind by empiric affirmations and negations, is another extreme. The sane and healthy poise of a mind at one with its environment, attentive to the Rhythm of Life, and functioning in unity with the real position of man in the universe, is the hair line between these extremes.

In considering this question of health, it is not necessary for the present purpose to try to deal with the results of accident, the acute fevers, the microbic invasions. It is with the lowered vital resistance of the individual man or woman that we are just now concerned. For it is this lessened resistance which prevents us from throwing off the effects of accidents and favors the invasion of microbes; further, it lowers the efficiency of our vital functions so that the tone of body and mind (and the control of body by mind) are on a generally lower level. What, then, is at the root of this lowered resistance-level of modern life? In what way are we of the present day—say up to fifty years of age—different from previous generations?

At first sight, we are not different, save that with altered years have come altered customs and altered habits of life. These constitute

our surroundings, or environment. And since we find that our environment has altered, we must ask ourselves, using the language of evolution, Have we adapted or adjusted ourselves to the changing conditions? Have we fallen in with the true Rhythm of Life?

I think that we have not done so. A very large number—almost a majority—of people at the present day are sufferers in one way or another from physical, nervous or mental instability. In the first place, they do not govern themselves and the environment. The circumstances of their lives, in one way or another, are too much for them. Apart from questions of the heredity with which they enter on life, they do not make a sufficient effort to control that which immediately surrounds them. In saying this, I do not ignore that we have, of course, to deal with the pernicious effects, as a whole, of alcohol, in ourselves and in our progenitors, which I am convinced accounts for one-half the present ill-health; the excess of flesh-foods or their admixture in too great excess with other foods; and also those moral excesses which complete the main causes of modern ill-health. Nor do I ignore the fact that the use of flesh-foods, in large extent, and the moderate use of alcohol, have often restored the balance of physical health. For one reason among many, these methods lie along the line of least resistance. Like most common sayings, there is sense in the fabled prescription of "the hair of the dog that bit you"; our bodies have been built up upon, aye, and generated from bodies built up upon, these things, and when the physician is called upon to "cure" at all hazards, he must at times consider the heredity of the body, and ignore *for the moment* the wider and deeper question of the well-being of the race.

Beyond these causes, which are obvious, we have superadded a novel condition of modern life. And this condition, similar to the last feather's weight, has disturbed the balance of the life-load which each one of us has to carry, and which we should adjust to the needs of the soul, the true nature of man, rather than to the requirements of the animal nature. I am speaking of this age of travel, of the incessant search for change of place, or, in one mode or another, of change of thought and consciousness. Beginning with travel by railways, and the ceaseless rush of motors, we seek inter-communication also by telegraph and telephone and marconigrams, until life has come to be spent in an incessant rush and overstrain, amid the endless bombardment of new sensations. All these inventions have their value. They have enlarged our knowledge of the universe: they exist for the use of man, not for his abuse. Their abuse has contributed not a little to the complexity and strain of modern conditions. And I hold that had we turned our attention towards the needs of our own natures, with the same pertinacity and ardor with which we have pursued the line of mechanical invention, we should have met with a reward of greater price. As it is, our bodies—our instruments—are worn

out by a perpetual multiplication of things to do, *without any ideal of perfection of performance, of value of work*. We are thrust on to the surface of life by the admixture of novel occupations and of intricate and interminable detail, and there ensues the inevitable reaction of the body to the need of a life simplified in all its details, and with the body, react the nerves, the brain, the mind and heart. Those who feel this reaction have caught, as it were, a faint strain from the Rhythm of Life, and amid their sufferings a diviner purpose shines. But the combination of the simpler life with the prevailing superficiality means mental malnutrition, just as the wrong admixture of food means physical malnutrition; man is a composite of mind and body—nay, more, for there is the soul which is the informing activity of which mind and body should be the docile representatives; and the man in his entirety evolves along similar lines in each department of his being. Granting for the moment that this be so, superficiality then of necessity means that life is frittered away uselessly without that depth and freedom of interchange between mind and body which alone can prevent exhaustion. The soul must be fed, as the mind must be fed, and just as the body must be fed by the assimilation of food, so must the mind receive its pabulum of mental food and be active; and the body and mind must give their *quotum* of effort towards the nourishment of the soul, by maintaining a healthy basis of action in the physical world on the one hand, and by the pursuit of those ideals and aspirations which constitute the practical development of the soul and manifest the character of the individual man or woman. In such harmonious interchange alone can health and refreshment be found.

What is the remedy for these circumstances of modern life? Obviously, to conquer and be master of circumstances; to use them, and not to let them prey upon us; no longer to drift at the mercy of the varying tides of emotional, physical and mental life, but to have a firm purpose ever before one as the basis of act and thought, thus gaining the power to build one's character, and make that the basis of health. The Mind is the true builder: it has builded all Art, all Science, all of the modern and ancient life; but it builds in vain, it builds upon the sands of Time unless it builds character—and such building is the true basis of health. Adjuncts, helps there are, but this is the main factor—human character. To this end did Jesus give us a perfect model after which to build.

In the absence of such building of character, the human being is the slave of circumstances. There is no balance; no keynote which acts as a harmonizer of the opposing currents of action and thought. Life brings up to us a variety of conditions for our choice, and unless there be a basic arbiter in the action of the soul, we hesitate between right action and wrong action, drifting to and fro in vague and uncertain manner. Such indecision affects our physiological, nervous and digestive, as well as our mental powers.

Most of us know the effect on our digestion of the gradual impairment of our power through agitation and worry. In all things we seek variety; we seek to please our various appetites, and, as the saying goes, we pander to the weakness of the stomach by a variety of fads and fancies. Here we have comparatively little decision, and the stomach (with other digestive organs) becomes the master. There is no unity or co-ordination of function to a given end. In the great majority of instances, were we once to exercise a decided *act of will*, the stomach *would do as it was ordered*, and would digest any simple, properly prepared food. But we season our food with the salt of doubt and hesitation, and hence the confusion known as dyspepsia results. Repetition of these errors of uncertainty, creates by degrees the habit of indecision, and a more or less chronic state of ill-health is set up. We become the victims of what I may call—to coin a phrase—functional worry, functional indecision.

Consider, again, the very essential question of breathing. We know how very important is the position in which we sit. Nothing is more indicative of character, nothing more vital to the physical health as well. We know, too, the difference in chest capacity between the athlete and the sedentary man. The latter does not use half his lung capacity; his circulatory power and his breathing power (and therefore his power of refreshment) suffer thereby. So far, he is shallow and inefficient, and this is simply the result of carelessness and inattention. The work in life which he does would be better done if care and attention were given to proper respiratory development. His mental work would be of a better quality, too. Nature has given him the capacity; that he neglects it until right breathing is a lost art among us, is his own fault and his own responsibility. He will be compelled to take up much more time to recover the proper use of powers which he has neglected. And this is apart from the matter of his making the effort to secure the proper amount of fresh air which his lungs have the right to demand from him. We do not breathe deeply, we do not breathe rightly, we do not oxygenate all the interior surfaces which demand such baths of air. Above all, we do not breathe rhythmically; we do not walk in ordered rhythm at the conscious order of our wills; our movements, like our breathing, are hurried, uneven, shallow and wanting in harmonious co-ordination; we are out of tune, out of harmony with the Rhythm of Life.

Exercise is also a point which we are apt to disregard. By exercise I mean movement. We drift into a lethargic habit unless we have some incentive to move with a view of obtaining something. The proper exercise of the human body is a matter which obtains more attention of recent years than it formerly did. Such measures are necessary to correct the lethargic habits induced by the rush of circumstances and the lack of time. But their main value lies in the definite acts of pur-

positive will which are necessary in order to fitly and properly carry out the definite series of movements enjoined for a given purpose. One has but to refer to the Nauheim treatment for heart disease in order to show what may be effected by a carefully graduated series of exercises.

Rest. Many people are hardly aware of what this word means. Usually they turn from one form of activity to another and seek rest in what is called a "change of occupation." But there are as many forms of rest as there are occupations. It is not activity in itself which does the mischief; it is *disordered, casual* activity. Purposive activity, with the concentration of purpose and will on the accomplishment of the task, is that which is not harmful. But to rush from task to task only leads to imperfect performance, to waste of effort, loss of time, and in the end to cessation of labor through lack of rest, recuperation and the power to continue. Although many people work, few know how to properly apply themselves; they drift aimlessly without power of concentration on the given effort and fritter away their strength; fewer still know how to rest.

For work and activity are not merely concerns of the physical body of man. They are of the mind also; and of the heart. These form the human personality of man; and beyond them and above, there is the Soul. This is the real consciousness where alone rest is to be found. But the rest desired can be found in the balanced activities of the external man and the consecration of these to the uses of the soul. Rhythm and systematized thinking, in place of chaotic and vague thoughts. The right use of thought is rhythmic, too.

Religion tells us that man suffers because he sins. Our modern life has for some time past reacted against what is called "old-fashioned religion." But I venture to think that religion, as to this, is wiser than its critics. If we expand our idea of the meaning of the word "sin," we come to the root of the matter. Man, a spiritual being, is placed in the midst of a material universe; he is "spiritual" because possessed of a soul, and he sins against the natural order and its sane and wholesome laws. He is placed in the midst of that material order, as Adam in the midst of the garden, and for much the same reason—in order to develop, evolve, to learn and to use the powers of the soul, and to learn to use them rightly, conscious of their divine origin. But man—instead of abiding by that order and its laws—gradually subverts certain natural laws—the laws of health, sane and wholesome—attempts to sequester these laws and draws them from their right purpose and use. In defying the laws of right thought, right action, right food, right exercise, right breathing and in a word, right living—man is really a rebel who attempts to live according to his own good pleasure in a universe governed by law, where every cause has its effect. He perverts or he defies the laws of well-being, and he suffers the inevitable consequences. And I boldly

aver that he suffers as a direct consequence of his subversion of that by which he should live—namely, the divinely appointed order. Until we place ourselves in right relation to the law which makes for righteousness (and it makes for that in every department of our natural life) there is, and there will be—no health in us. So that the great secrets of health are those of food—food for the digestive organs, food for the nerves, food for the lungs in the form of air—right breathing—food for the mind, and most important, because the most basic of all, food for the soul.

The building power of the body demands right food, and so does the building power resident in the right use of the mind. That mental power of building makes or unmakes nervous stability. The food—the processes of digestion, whether normal or perverted—has much to do with mental poise and balance. Mental equilibrium and mental instability react upon the nutritive processes.

Thus apart from physical-physiological causes we fritter away our strength with a diversity of emotions and desires, and hence have no holding-ground on which to fulfil our real nature. We follow ambition and its like rather than follow principle arising from the deeper part of our nature. Hence we have the instability of mind and nerves, which is at the root of incoherence of nervous and physiological function.

Disordered activity and lack of rest affect the mental poise. This operates by the ceaseless and undermining activity of anxiety and worry—and needless hurry, too. The mental faculties are entangled in worry, for worry is a product of indecision and fear. The only way to escape it is by steadying the mind, by deliberately and of set purpose concentrating its action on the acquisition of the positive faculties of hope, expectation and cheerfulness, unselfish motive being at the root of all. Such motive may be found in the devout wish to build the temple of the soul in right fashion. By this means the distinctive faculties and positive qualities of the heart will be attained, and the anxieties and worries of the *selfish* human personality will be flooded out by the higher qualities. Rest and peace will be attained amid the positive powers of Love, Faith, Obedience and Trust; by Sympathy, Gentleness and Patience. All these are notes in the Rhythm of Life, melodiously hymning the Divine Will and Law.

By these ordered and rhythmic acts we build the temple of the soul, the basis from which it acts in the material world; and the mind, that other basis of the soul on the plane of mental action, is also stilled and purified. By such means the real man is fed and nourished. In his presence, you feel braced, hopeful, confident. You sense an atmosphere about him, as of a higher vital strain, a deeper restfulness. In some such way, his rhythm is communicated to his surroundings. Just as we sometimes feel, in some happy home, or some centre of unselfish work

and noble thought, that we have touched a rarer air, a clearer, purer atmosphere, and entering in a quiet hour, you may feel the whole house softly breathing the rhythm of the life that is lived there. So it is with man.

The secret of health would, then, seem to lie in the proper use of all things, in their use in the right way, to the right extent, and at the right time. Moderation is the law of the wise. In the ordered activity of the whole being—in the co-ordination and united activity of all parts for a given purpose. That purpose is not the mere endurance of existence, but is the fulfilment of being, the manifestation of the purposes of soul. The body, the lower emotions, the mind, the higher emotions may be healthy or the reverse, may be faulty or wise. But all depend in their degree of manifestation upon the absence or presence of the governing and unifying activities of the Soul.

Those who live after this fashion do not drift through life amid successes and failures, trials and temptations, and the numberless opportunities which life brings for our acceptance or our rejection. We obtain a purpose in life—a purpose not connected with or tainted with selfishness. That purpose or motive is the fulfilment of the law of our being—the activity of the man in obedience to the laws of the Soul and of nothing less than that immortal part of us in which we really live and move and have our being. In such obedience to a higher law, we can appreciate what Henley wrote:

"I am the master of my fate;
I am the Captain of my soul."

But he who would govern fate must govern himself, and he who would serve his Soul as Captain must serve in patient trust. He must choose to be master, and not drift at the mercy of every circumstance of his physical, emotional and mental life. He must have an ideal, follow it, sacrifice to it.

It is only with devout mind and reverent heart that any man may hopefully approach the subject of healing his fellow beings. He knows—oh! how well he knows it!—that however great may be his technical skill and knowledge, his experience of physiology and pathology, his healing is only on the surface—an ill closed wound, if he be not able to sustain and inspire the heart of his patients. And this is rightly the case, inasmuch as all the acts of men—their successes as well as their failures, their sins equally with their virtues—well up processionally from that heart which dictates our course, and which must indeed be purified if we would "see God." He who is in complete possession of himself, he who is ruler of mind and body and "Captain" of the Soul, is in health indeed.

The heart which can truly turn towards simplicity and moderation in all things is sure to be ruler of body and mind. And although the physician is called upon to exercise such knowledge and skill as he may have attained in respect of the body and its pathological functioning, yet he will not have made many steps before his intuition becomes seized of the idea that his success in healing—in curing, as we say—will largely depend upon his power of inspiring the mind of his patient with expectant hope, to be followed later on by that inspirational tension of faith which attunes the whole nature to obedience and trust.

But let us not do these things for any selfish reason. Let us do them faithfully because they are there to be done, are a part of our effective duty in life. Then whether or no we have health of the body, we shall have health of mind and heart. As we contemplate those mysterious processes which unite us harmoniously to Life, we shall realize that the universal Life has its Rhythm, its Song. With the realization comes the power of entering that wonderful rhythmic movement towards the unseen, the divine goal, and with that power comes peace. Peace, joy, and a harmonious relation between the human being and his life, aye, and the One Life, whose Rhythm envelops us all. Not one so weary, so desponding, so sin laden and in pain, but he may feel the Compassion and the Love radiating from the Rhythm of Life at the will of God, if he will but put himself in relation with it by the surrender of his unrest, and of the cause of unrest—his discordant, ill-attuned body, mind, and heart.

ARCHIBALD KEIGHTLEY, M.D. Cantab.

"I say not that compromise is unnecessary, but it is an evil attendant on our imperfection; and I would pray every one to mark that, where compromise broadens, intellect and conscience are thrust into narrower room."

GEORGE ELIOT.

THE STORY OF JONAH.

In 1892 Prof. André Lefèvre, of Paris, published an exceedingly interesting book called *La Religion*. A brochure of some 570 pages, it covers a very wide field, and brings together a most valuable and varied fund of information. Were it not professedly written from a purely materialistic point of view, it would be even more valuable than it is, for the strong bias of the writer's mind occasionally blinds him to some point of great value. But as it is, Prof. Lefèvre has assembled many facts of great importance to the student of religions, and everybody is free to follow the example of Molière and take what belongs to him wherever he may find it.

Among other interesting things Prof. Lefèvre has discovered that there was a Hindu celestial monster named *Kétu*; that apparently *Kétu* was transformed into a Greek *marine* deity, a goddess named Keto, who espoused the Titan Phorkys, and made him the father of the *Cetaceans*, in our day, the order of whales and porpoises. Elsewhere Phorkys is called "the Old Man of the Sea," and is Darkness; married to Keto "the Abyss," by whom he has three daughters, called Deino, Pephredo and Enyo. They were also called *the Graiae*, and were said to have in common one eye and one tooth, which they used alternately, and to dwell at the uttermost end of the earth, where neither sun nor moon beheld them.

It is in lower Chaldea, says Prof. Lefèvre, that we must look for the true Cetacean, or fish-gods. The most important of them is Oan, or Oannes, whom Berosius described as being half fish, half man, with a human voice. This creature spent the whole of the day with men, teaching them letters, sciences of all sorts, geometry, and agriculture. At sunset he plunged into the sea again, and spent the night at the bottom of the ocean, "for he was amphibious," that is, he was capable of functioning on both the physical and astral planes. It is needless to say that Prof. Lefèvre is not responsible for the clause in quotation marks.

It would seem a far cry from lower Chaldea to Greenland, but among the Eskimo, or Innuits, as they call themselves, were many worshippers of a deity known as "the Great Whale." Prof. Lefèvre does not give us the Inuit name for this god, but his description of the initiation of the Inuit priests or wizards, the Angakok, seems to throw much light upon the story of Jonah, and resembles in a striking manner the general outlines of all initiations. The Inuit neophytes wandered on the seashore, invoking the Great Whale, and gradually by their incantations attracted it towards the land. When they had at last drawn it upon the beach, they forced it to open its great jaws, into which they flung themselves. The whale carried them from island to island, and from shore to shore,

and finally into the gulf where the northern Paradise is hidden. Here we have a curious correspondence with the theosophic theory of the Sacred Imperishable Land at the north pole. In this northern paradise, the priests were gradually (*à loisir*) initiated, and became *angakok*, which is said to be a condition, rather than a thing, although a priest or wizard is called *an* Angakok. They acquired extraordinary faculties, and a transcendent intellect during this sojourn. "How long did they stay there? They do not know, for the measure of time is one thing below, another above." Their novitiate completed, the Great Whale deposited them once again upon their native shore. There seems to be no doubt that the Eskimo came originally from Asia, *via* Behring's Straits.

In the story of Jonah, the Greek word *Keto*, the root of our word *cetacean*, can be translated, according to some authorities, either as *sea-monster* or *ship*. In either case, much Biblical criticism founded upon the physical impossibility of a whale's swallowing a man, or a man's living several days inside a whale, falls to the ground.

So much for the literal side of the story, but the mystical side, with its three days and three nights "in the heart of the sea," seems to establish its kinship with the Angakok initiations, although the story of Jonah is overlaid with a number of conflicting details such as are apt to gather around all similar legends as time rolls on.

An interesting paper read before the American Philosophical Association by Mr. Paul Haupt, says that the Book of Jonah (which may have been composed about 100 B. C.) represents a Sadducean protest against the Pharisaic exclusiveness based upon the conviction that Divine Grace was reserved for the Jews and not for the Gentiles. And he quotes the author of a book on the *Twelve Prophets* as saying that "this is the tragedy of the *Book of Jonah*, that a book which is made the means of one of the most sublime revelations of truth in the Old Testament, should be known to most only for its connection with a whale."

In the twelfth chapter of Matthew it says that when Jesus was asked by the Pharisees "for a sign," he said that they should have no sign but the sign of the prophet Jonah, "for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," again the place and period of initiation. The lesson that Jesus wished to convey was one of toleration. He told the Pharisees that the men of Nineveh would rise up in judgment against them, for the Ninevites repented when Jonah had preached to them, but a greater than Jonah had come to the Jews and they had not listened. And the Queen of the South had journeyed from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon had come to them, and they had not listened. Jonah went among strangers in a foreign land, to deliver the message

of the Lord, and the people of Nineveh repented, but Jesus came unto his own, and they received him not.

To return to the story of Jonah. The word of the Lord came to him, bidding him go to Nineveh and rebuke it for its wickedness. In the second volume of *Isis Unveiled*, p. 258, there is a very interesting paragraph about Jonah, who is there identified with *Iona*, or the dove sacred to Venus, or Astarte, whose bust was generally carved upon the prow of the Syrian vessels. Hence some commentators believe that Jonah was picked up by one of these ships. But the Kabalists say that Jonah was a runaway priest from the temple of Venus, and wished to abolish idolatry and institute the worship of the one God. That he was taken prisoner near Jaffa (our Joppa) and confined by the devotees of Dagon in one of the prison cells of their temple. In the middle of the temple stood an immense idol, the upper portion of whose body was human, and the lower fishlike. Between the belly and the tail was an aperture which could be closed like the door of a closet, and in which offenders against the local deity could be imprisoned while awaiting sentence. However this may be, the Bible story goes on to say that Jonah was afraid to go to Nineveh, where the fish-god Dagon was worshipped, and seems to have thought he could get out of the Lord's jurisdiction by going to Tarshish, the great mining country of southern Spain, so he went down to Joppa, and finding a ship there going to Tarshish, he paid his fare and embarked. It was not long before a terrible storm arose, and the sailors were frightened, and every man cried to his own god, and as a further precaution, threw most of the cargo overboard. But Jonah had gone down "into the sides of the ship"—which corresponds to the whale's belly—and was fast asleep. The shipmaster woke him up, and begged him to intercede with *his* God, as theirs seemed unable to help them, and then some one suggested that they should draw lots, to find out whose fault it was that this storm had arisen. So they drew lots, and the lot fell upon Jonah. Then they asked a great many questions, as to his country, and his occupation, and his religion, and what he had done to be pursued by such a tempest (for he had told them he was trying to flee from the Lord), and what they should do to him to calm the terrible seas? And Jonah told them to throw him overboard, for he knew that once rid of him the tempest would subside. The sailors evidently thought this an extreme measure, and tried hard to row their vessel to shore, but the sea was too much for them. So after praying the Lord of Jonah not to blame them if an innocent life were lost, as they were doing this to please Him, they threw Jonah overboard, and the sea at once became calm. Here we have the scapegoat idea, that appears so often in the Old Testament.

If we accept the word *Keto* as meaning ship, it would seem that Jonah was picked up by a passing vessel. It is a picturesque little story

as it stands, but the probability is that the whole account is more or less figurative, and symbolises the trials that precede the initiation of a prophet or divine teacher. In the prayer that Jonah addresses to the Lord as we have it in our Bibles, he calls the belly of the fish "the belly of hell," and we all know that there is no word answering to our conception of *hell* in the Bible.

"Thou hast cast me into the deep, into *the heart of the seas*," says Jonah; Jesus said that the Son of man was to be for three days and three nights in *the heart of the earth*, and both expressions mean the place of invisible spirits, or Hades.

The sea is constantly used in symbolism as an emblem of sorrow. "And there was no more sea," is one of the Apocalyptic promises (vide Rev. xxi, 1). The expressions used by Jonah may all be applied to the severity of the trials which preceded his initiation. "The waters compassed me about even to the soul," he says, "the weeds were wrapped about my head,"—a very curious and graphic expression;—"I went down to the bottoms of the mountains; the earth with her bars was about me forever, yet hast thou brought up my life from the pit" (or *corruption*).

When Jonah had promised to pay that which he had vowed, the Lord spake unto the fish, and it vomited out Jonah upon the dry land. There is no idea given of the lapse of time between what we may consider to be the completion of Jonah's initiation, and his second mission to Nineveh. The little that we know of the prophet does not endear him to us, and the choice of him as a divine messenger, seems to be another instance of what *we* should consider the selection of a very indifferent tool. But "the gods see otherwise," nor can we tell what great purposes the very imperfections of their messenger may further. Jonah tried to run away when the Lord, whom he worshipped, ordered him to take the message of warning to the inhabitants of Nineveh, and when sent again, after having successfully gone through the severe trials figured by the tempest and the fish, he showed such arrogance and harshness that the Lord rebuked him by the parable of the gourd and the worm. And Jonah passes out of sight, angry and dissatisfied because the Lord had taken pity upon the inhabitants of Nineveh when they had repented of their evil ways, and refused to punish them further.

KATHARINE HILLARD.

MYSTICISM.

The ordinary man of the world, immersed in the surging sea of material interests, impatiently brushes aside the word Mysticism as the synonym for nonsense. Not that he denies that there are mysteries in the universe; but, as he does not see how they can affect market prices, they are no concern of his. He is no idle dreamer, he will tell you; his philosophy is built on experience—"Facts," if you please; "cold, hard facts."

Let us also, then, build our philosophy upon facts, upon experience. But let us not begin by supposing that all of the facts and all of the experience in the universe are confined to the objective life. If we would build broadly, let us have *all* the facts, *all* the experience, that mankind has gained upon every plane. Facts are none the less facts because they are not such as are quoted in the market reports. Experience is none the less real because it may be evolved in the inner consciousness.

In truth, what most men call facts are but the outward shadows of facts; the fleeting and often distorted images of the real things which stand behind, within. Yet these men of the world spend lifetimes in a pitiful struggle to grasp the shadows; loudly proclaim themselves "practical," and look with contempt upon the mystic, who would pierce into the heart of life and expose the deception of its merely sensuous aspect.

If life be real and if all men partake of it, why this blindness of the majority to its greater truths? Is it not because men depend so entirely upon the senses? Yet experience, upon which they would base their philosophy, teaches them the unreliability of the senses in matters of fact. Is it not true that most people would not know they are alive were it not for the continued stimulation of sensation? Yet experience teaches that sensation only feeds desire for more intense sensation, until the limit of endurance is reached upon the sensuous plane and the body breaks down, leaving nothing but the memory of desire unsatisfied. The struggle for wealth, the race for pleasure, the strife for temporal power—these can not be the realities of life, for they bring no lasting satisfaction to those who acquire them. Where, then, shall we seek for the real life?

Emerson tells the secret when he says: "Indeed, we are but shadows. We are not endowed with real life; and all that seems most real about us is but the thinnest substance of a dream, till the heart be touched. That touch creates us: then we begin to be, thereby we are beings of reality and inheritors of Eternity." So indeed. By this mysterious touch of the heart is awakened within us the germ of something new—a something nobler, grander and more real than the sense-chained self of the cruder world. Of course we do not realize at once all that this divine touch means. The glamor of the senses is still strong about us, and the immortal soul

that is ready to be born has yet to become a living power to guide our life. But through the eyes of that new self, though yet unborn, has come to us a glimpse of the eternal world and we can never be again the same we were before. The things of nature have assumed for us a new aspect and a new meaning.

When from the shore of some great river we watch its troubled flood of waters, we see them hurrying here and eddying there, discolored with the slime of earth, but ever sweeping on, sometime to find their rest in the bosom of the mother sea; and its purpose wakes response within our soul as we survey the surging stream of human lives, turbid from the mire of earthly passions and strewn with the drift of decaying superstitions, but always moving onward in the mighty round of law.

If we go into the deep forest, the silence is no longer empty, but vibrant with the thrill of life; and life shows forth no more as the irresponsible action of blind force within dead matter, but as the harmony of conscious power and law-abiding substance.

When from some tall mountain top we look out upon the broad expanse of night, we no longer see a cold and lifeless void specked here and there with points of light to make a chance-born universe; but now we sense in the unfathomed depths of space the living, breathing ocean of eternal being, whose crystaled drops are mighty suns and countless worlds, each sending forth in brotherly caress to all the others, rays of light and love.

Thus everywhere the erstwhile common things of life become illumined with a mystic light in which we dimly feel and know the living oneness of the universe.

Does it destroy the value of such experience to say that we see but dimly, that what we see is only a thinner veil which still must hide the naked truth? Is not the significant thing the fact that we can learn to discern the form of truth at all, though it still be veiled?

It is sometimes said that the mystic is a mere dreamer of dreams and that his assumed knowledge of subtler things is of no practical value to the world. Yet every noble thought, every exalted motive, every high ambition, which has worked to the practical uplift of humanity, was first pictured forth in the realm of such misty dreams; out of the unseen they were seized and given shapes wherein they might be realized by the world. The scientist who sees in the marvelous revelations of his laboratory the operation of deific law is a mystic: he dreams dreams of truth, and ever works to thin the veil that conceals while it reveals. The philosopher who hopes to help the race by his philosophy has dreamed a dream, and his lifework is an effort to interpret his dream. The religious teacher who seeks to elevate the standard of human righteousness has dreamed a dream of God, and yearns to wake all men to the wonders revealed in his vision.

Is it too much to say that all men are dreamers—that unless we dream we have not reached the stage of man? How can the Godlike mind create in earth except it first make shape and form of thought? The very existence of man is evidence that back of the ever-changing personal mask stands a reality, immutable and at one with the reality behind the phenomenal universe. Browning knew this fundamental fact when he wrote:

“Truth is within us all; it takes no use
From outward things, whate’er we may believe.
There is an inmost center in us all
Where truth abides in fullness; but around,
Wall upon wall, the gross flesh hems us in.”

Let us briefly examine philosophy to see what kinship it bears to mysticism.

First, it is evident that true philosophy must take into consideration all of the facts. A system of speculative physics, dealing with but one aspect of universal nature, can not be properly called philosophy. The essential attribute of philosophy is freedom. It must be unfettered in its flights, whether to measure the shifting landmarks of the earth or to pierce the highest clouds of reason and soar in the calm sunlight of the loftier air. But if it be confined by bars of earth, it beats its mental wings in vain to reach the light, until its body dies, even as dies the free-born bird imprisoned in a cage.

Given unlimited freedom of speculation, based on all the facts of human experience, philosophy shows forth as nothing less than a theory of being. Its ultimate concern is the relation of the individual with the Absolute.

Now as the sensuous world is wholly inadequate to express even so much of being as is commonly known to the experience of man, and as the relation of the individual with the Absolute can be apprehended only by faculties able to deal with facts transcending the world of the senses, it is evident that true philosophy must find its infinitely larger field in supersensuous realms. So that we find philosophy to be essentially a student of mysticism, whose achievements are gained by reaching forth through human experience and linking the facts of being, from the earth to highest heaven.

Art, in which must be included painting, sculpture, music and poetry, is one of the broadest gates between the gross plane of our merely animal consciousness and the plane of finer things. By its wonderful power we may lift the conscious self above the tyranny of the physical senses and for a time at least live in a subtler world. It opens to us the realm of essential forms, wherein the mind may enter and clothe itself in the mystic vestures of the soul.

The painter who limns his ideal on his canvas, the sculptor who chisels forth his concept from the marble block, are seers. Their eyes are open to the inner world; from there they take the models for their works. The poet ever speaks the tongue of mystery, and often have his words revealed such inspiration as could come from nothing less than a source divine. Music has mysterious power to touch the heart. It speaks a universal language, for it speaks as soul to soul, and by its means the inner consciousness may reach to heights where all the seeming clash of earthly discords blend in one grand harmony of universal law. Cardinal Newman has expressed his conception of the exalted function of music in the following beautiful language:

"Let us take another instance of an outward and earthly form, or economy, under which great wonders unknown seem to be typified; I mean musical sounds, as they are exhibited most perfectly in instrumental harmony. There are seven notes in the scale—make them fourteen—yet what a slender outfit for so vast an enterprise! What science brings so much out of so little? Out of what poor elements does some great master in it create his new world! Shall we say that all this exuberant inventiveness is a mere ingenuity or trick of art, like some game or fashion of the day, without reality and without meaning? We may do so. To many men the very names which the science employs are utterly incomprehensible. To speak of an idea or a subject seems to be fanciful or trifling, to speak of the views which it opens upon us to be childish extravagance; yet is it possible that that inexhaustible evolution and disposition of notes, so rich yet so simple, so intricate yet so regulated, so various yet so majestic, should be a mere sound, which is gone and perishes? Can it be that these mysterious stirrings of heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends, in itself? It is not so; it cannot be. No, they have escaped from some higher sphere; they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our home; they are the voice of angels, or the Magnificat of saints, or the living laws of divine governance, or the divine attributes; something they are besides themselves which we cannot compass, which we cannot utter."

All art, then, whether its instrument be the brush, the chisel, the measured flow of language, or the skilful concord of sweet sounds, finds its inspiration and its final understanding in the conscious radiance which hides within the veil of mysticism, which shines serene beyond the limits of the earth-bound reason. Shall we not welcome every gleam of truth that thus may come to light the soul upon its upward journey, even though its clearness may be hindered by the crudity of outer life? If

to seize such higher inspirations and to build them in our lives is "empty nonsense," then indeed is mankind orphaned and existence void of method and of end.

What of religion as a means whereby man may apprehend the mightier facts of being? What has religion accomplished to rend the coarser veils of life and show to man the purer symbols of his true existence?

The term religion has its different meaning for each one of us. For some it means compelled acceptance of a series of dogmatic articles of faith, a creed, a system of theology unalterably fixed by presupposed authority. Others hold that revelation is progressive, and that though they have a formal creed it may not, nay, it can not, be the final word of Deity to man. Still others, fearing lest a stated form of their beliefs should act to hinder inspiration, refrain from even temporary creeds, and, like the humble blossom in the sunlight, simply keep their soul's face turned toward the source of truth.

Who shall determine what is the right or wrong for others, or dare to say that under all these various guises wisdom does not find its true response in the hearts of men? Surely no religion can be false which leads its earnest followers to seek that which awakens their immortal souls; which leads men out of blindness into spiritual light. Such has been the primal purpose of religion through the ages, each differing from a mystic vehicle adapted to the time and place. Nor has it failed, in spite of the wreckage left upon the path of history, for those dissolving shapes are but the outgrown shells which once expressed as much of truth as men could take; and gleaming down through murky centuries of ecclesiastic ruins can be discerned the intermittent but guiding ray which shines forth like a beacon light from the eternal heart of life.

Thus as we look beneath the forms in which we find religion clothed and seek the thing itself, we see it as the link that binds Deity and man—not an outward function, but a mode of consciousness itself within the soul, and as such necessarily transcendent and entirely in the realm of mysticism. Its seat is not in the intellectual intricacies of theology, but in the inscrutable heart of man, wherein is erected its altar and wherein are offered up its sacrifices. Its symbols are not chosen by ecclesiastic tests, but are unnumbered as the things which make the universe; and he who can read these symbols is a mystic and a priest, and his service at the altar is the service of his daily life.

In mysticism, then, whether its door be philosophy, or religion, or art, is opened for man the path which leads to a realization of larger being, the path which leads out of the phenomenal into the noumenal world.

Its seeming shadows when illumined by the rays of higher reason

no longer mock us with their mystery, but stand revealed as eloquent interpreters of the Everlasting Yea.

It is the field of man's interior evolution. If the soul shall grow it must have room beyond the narrow confines of its sensuous prison; must know its freedom, and must dare to wrest its mystic kingdom from the selfish habit of the senses and make it subject to the Godlike reign of conscious will.

Let those whose eyes are blind to nature's hidden works, whose ears are deaf to life's grand symphonies, scoff at the claims of mysticism. Yet in the hidden light have thousands found the key that can unlock the door of life's profounder mysteries and disclose the secret pathway of the soul's long journey to self-conscious oneness with the Infinite.

A. I. MENDENHALL.

"Saints are made saints not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit. Be sure that this is the only substantial thing. The bits of knowledge that we call our learning, the bits of property that we call our wealth, the momentary vanities of delight that we call the conquests of social life,—how swiftly they hurry to their graves, or are lost in forgetfulness! Nothing, nothing else but character survives, and character is Christ formed within."

F. D. HUNTINGTON.

WORK FOR THEOSOPHISTS.*

THE Chairman has told us that the conclusion arrived at in the paper read at your last meeting was that what the world now needs is an Ideal. The nature of this ideal, as I understand, was not suggested. The problem for us to solve to-night, then, is—What is the ideal that the world needs? It seems to me that we as Theosophists should be able both to solve the problem and supply the need.

What is it that distinguishes Theosophy, as taught in all ages, from other ways of belief, whether religious, philosophic, or scientific? Surely it is that while other beliefs have held up ideals as separate from man; have held up Gods to be worshipped, knowledge to be acquired, and so forth—Theosophy has always maintained that man's ideal exists within himself and in truth is himself. In other words it has taught: "*Tat tvam asi*," THAT thou art; it is *Thou* that art God. Progress, from this point of view, is not a process of accretion from without, nor is it a process of ladder-climbing from earth to Heaven: it is a process of self-realization. We must understand what we are in fact, in reality, instead of judging ourselves to be bodies, either possessed or not possessed of souls, as our particular line of materialism inclines us.

In this, as I see it, lies our answer to the evening's question: the ideal of which the world needs to be reminded is this ancient doctrine of Theosophy. Man's greatest crime is his lack of faith in man. He must be brought to believe in himself because he is a man and because all men, including himself, are essentially divine.

But must this conclusion remain merely a pious opinion, or can we as Theosophists hope to supply the world's need? I suggest that to supply it is the mission of the Theosophical Society.

Now comes the question, how can this be done?

It is clear that we, who propose to preach, must first believe. I do not mean believe intellectually. That is easy. I mean believe with our hearts, which is not easy. It is not easy because the devil in us fights for its life against our growing conviction. It uses nature's power of inertia, which is tremendous; it then plays on our timidity, on our lack of self-confidence, on our egoism—on everything that will blind us to the divine light in us and in others. But we *must* believe; we *must* be self-reliant; we must have confidence in the power and wisdom of the soul.

Lack of self-confidence is always bad; in Theosophists it is almost

*Extracts from a report of an address to the London T. S.

inexcusable. Bombast, brag, are its other pole. True self-confidence and true humility are practically synonymous. "I am the Ego, the Self, which is seated in the hearts of all beings," says Krishna. That is what we need to believe; each one of us, of others, of ourselves. To the extent that we are able to realize it as true, shall we be able to revive the ideal of which the world stands so terribly in need.

The doctrine in its nudity is "strong meat"—much too strong for the majority of mankind. But each of the three objects of the Society expresses it in veiled form. By promoting those objects we cannot fail to spread a knowledge of the ideal which they veil; and we know that our propaganda works on the minds of men not directly only, but indirectly also, so that the effect of our work is almost infinitely more far-reaching than the size of the Society might lead us to infer.

As to whether we should invite people who know nothing of Theosophy to lecture at meetings which have been advertised as "theosophical": I suggest that if we invite inquirers to attend a meeting on Theosophy, we should tell them about Theosophy when they come. But there are, of course, different ways of doing this. Instead of dealing with the subject negatively, however, by saying what I would not do, I prefer to deal with it positively by saying what I would like to see done in some branches of the Society. I say "some" advisedly; for in my opinion it is better, when possible, to have two or three different groups in a large town such as London, so that different lines of work can be followed. Both members and inquirers will then gravitate naturally to the centre which attracts them. This, I understand, is the method followed by Free Masons, who, in matters of organization, have had a longer experience to guide them than ourselves. In any case it should be our aim to supply all needs, and to recognize and provide for all legitimate differences.

It will be understood, then, that I am not recommending the following scheme as worthy of universal adoption. Quite the contrary.

My fundamental propositions are that specialization of function should be used by us as it is used by Nature; and that the time has come for students of Theosophy to specialize. We have studied the Esoteric Philosophy for many years. Our duty is to pass our knowledge on to others. But to approach people with ideas which are more or less new to them, and to do this effectively, it is necessary to work along the line of least resistance. This line of least resistance, generally speaking, is the line of some subject in regard to which their interest or curiosity has already been aroused.

Thus: someone has heard of the phenomena of Spiritualism and his mind is open to learn more about such things. He has perhaps witnessed effects which puzzle him, and he is on the look-out for causes. Or a mother is interested in the education of her children and is really anxious

to study the subject. Or an orthodox Church-goer has begun to think; he has picked up some such book as "Stories of the High Priest of Memphis," and is seeking an explanation of the parallels between the life of Si-Osiri and the Gospel narratives.

In each case there exists a need which Theosophy can supply; an opening, a line of least resistance, along which Theosophy can pass. But who is there at this moment in the Society who could, for instance, survey intelligently the systems of Education propounded by Jacotot, Froebel, Bell and Lancaster, Spencer, and others—the recognized authorities—and then point out the light which Theosophy throws upon their various views? If there is anyone, in Heaven's name let him speak! But is there no member who has a natural talent or inclination or need along this line of study? Surely there must be. Then why not *apply* what we have already learned about Theosophy (and what we should go on learning) to this or to some other branch of human knowledge which at the same time attracts us and interests a section of the general public?

It would take an hour to suggest the possible openings. There is Music and the science of sound; Egyptology; Assyriology; Archæology; the Scandinavian or other mythologies; the lives of the Adepts; Sociology; Art, and the meaning of color and form; Philosophy (which would mean mastering thoroughly at least two of the great systems with which the world is superficially familiar, such as those of Kant and Hegel); the Philosophy of History (I am not aware that this vitally important subject has at any time been treated by a Theosophist)—and so on and so forth, almost without end! When making our choice, let us—so far as our taste permits—follow the advice of Madame Blavatsky to *keep our Theosophy human*. There are some subjects which, although very interesting, appeal chiefly to a small circle of scholars only. I do not mean to rule them out, but if we can find a wider opening, so much the better.

The difficulty in these matters is to make a start. Suppose, then, that instead of informing a member that the Branch would be glad to hear him deliver an address on any given topic in six weeks from the time of notice, he were told that in a *year* from now he would be expected to deliver a series of three or more consecutive lectures on the subject of his choice: why not? He would have ample time for study, and, at the end of a year, should be really worth listening to, even by other experts, simply for the reason that he would have studied in the light of Theosophy and would expound his subject in the same light.

And let me remark this in passing: the less time we devote to any subject, the more we find to criticize, the less to admire. If we really master our subject, we shall be able to present it in such a way, so sympathetically and fairly, that even though our conclusions differ from

those that are generally accepted, we shall not offend other and more orthodox experts.

But are we to take up these special lines of study merely to enable our Branch syllabus to shine with the glory of papers on "Theosophy and Schopenhauer," "Theosophy and Modern Sociology," "The Recent Discoveries at Karnak in the Light of Theosophy," and so forth? That is not my idea. It is that we should apply our knowledge of Theosophy to some world-problem or world-study, with a view to sharing with others the light we have found: and we can never do that until we recognize and justly appreciate the light which others already possess.

Briefly, then, what I suggest is, *not* leaving our centre, but radiating from it; *not* making the Society so nondescript that it ceases to be a distinguishable figure, but enlarging the field of our activity by enlarging the circle of our sympathy and interest.

X.

"Few things are more important than to keep the inner self calm. Then we can see in a clear light. Then when trouble comes it does not carry us off our feet, or whirl us away, helpless, before the storm. We may have to suffer; we may have to thread our way through perplexities; yet, the inner self may be still."

W. J. KNOX LITTLE.

ELEMENTARY ARTICLES

I.

THEOSOPHY IN EVERYDAY LIFE.

DEAR FRIEND: I have written you seven letters on the principles and teachings of Theosophy and have endeavored to state these teachings in language as clear and concise as possible. Of course, you will remember that I am only a student and not a professor, and so may have a very imperfect conception of some of these principles and teachings. All I desired was to get you interested so that you would earnestly study the standard works on the subject, such as *The Secret Doctrine*; *The Key to Theosophy*, and thus become a practical Theosophist yourself.

Now you tell me that this is a practical age, and ask me of what real use are these teachings and whether they can be applied to the everyday life of common people.

Let me say in reply, that I do not know of any philosophy or religion that is of greater practical value than Theosophy.

The central truth of Theosophy is the Brotherhood of humanity, without distinction of race, creed, sex, caste or color. I do not know of any sect or organization that believes this as Theosophists do.

There are those who profess to believe in universal brotherhood but are very far from really believing it. Quite recently a gentleman said to me, "I do not believe in churches because they do not live and preach the brotherhood of man." He then went on to speak fervently and eloquently about the blessings that would come to the country whenever this idea of brotherhood was put into practice. I told him I was glad to hear him talk that way, for those were entirely my sentiments. I then went on to say that if the men of his union had agreed with him we would not have had the cruel "slugging" that so disgraced us in the recent strike.

Suddenly he turned in wrath and cursed the "scabs," saying they did not deserve anything better. I further learned that in his brotherhood he did not like to include a Catholic Frenchman. His idea of brotherhood was far from being "Universal."

Now turn to our Christian churches and you will find thousands who

believe it is their duty to send missionaries to China, Japan, and India, but who are dreadfully shocked that these people are coming to us in such large numbers, and who cry out against the "yellow peril," and are ready to justify the riots that have occurred at San Francisco, Bellingham, and Vancouver. The same is true of many who consider themselves patriotic Americans. They speak with great enthusiasm of the two brothers—the Cavalier and the Puritan—who came to our shores, and of the wonderful way in which Divine Providence has led them and blessed them, but when you speak of the third brother—the black brother—they will not admit his brotherhood nor believe it was a Divine Providence that sent him here, as the other two were sent! One must ride in Jim Crow cars, however cultured and refined he may be, while the other must have the Pullman parlor car.

You will readily see that none of these people are applying this great central principle of Theosophy to everyday practical life. But is it not plain to you that there is large opportunity for so applying it?

Not only could it be applied in dealing with these colored races, but also in the commonest details of our dealings with each other as families, neighbors, and fellow citizens. If this one principle of Theosophy were so applied it would bring to us as individuals and communities immeasurable blessings. It can be so applied by every Theosophist. It would not always be easy to live the life, for it is contrary to the general customs and habits of the majority of the men and women of to-day.

The great mass of men regulate their lives by rules and do not concern themselves with the reasons for them, nor with the principles underlying them. There are certain things they may do, and certain other things they may not do.

To these the Ten Commandments are all-important, and will forever remain so. This seems to indicate a low state of intellectual and moral development. The Theosophist should be far above these, and while not despising actions that are customary and conventional, he should know the reasons and causes of the rules. He should know *why* he does this, and does not do that.

He should reach upward to a development that is even higher than this. He should so yield himself to this principle of brotherhood, and live so thoroughly by his higher nature that by intuition—a prophetic flash—he will know what is right and what is wrong. He will no longer need to ask the reason for this, or that, but will feel their harmony or discord with his own spiritual nature. The wild duck can walk on land, but is much more graceful in the water, but is grander still when sailing through the air across a continent. So a man can live by rules, or better still he can live by reason, but the highest and best way is to become so sensitively organized that he will know what is right or wrong by its

harmony or discord with his feelings—this is what Theosophy is leading men to.

This method of living will lead those who are living by rule to look on us with suspicion, and perhaps with fear, because we seem to them to be throwing off all moral restraints, and even abandoning the right and becoming lawless.

This will give us another opportunity to apply Theosophy to daily life. We can show charity and tolerance toward these when they misunderstand us and say bitter things about us, for we all believe that the strong should help the weak. If we have found spiritual liberty we should not show contempt of those who are still in bondage. Cultured people should be patient with the rude and vulgar. If we are Theosophists we are under the law of service, and as father and mother and the older children in the family instinctively serve the baby, so must we be ready to serve others. This is the point in life where it is difficult to live out our principles. It means a large measure of self control—control of speech, conduct and carriage—for the tongue must lose its power to wound. Words must cease to be poisoned arrows, and both speech and conduct must be free from selfishness and be used in the service of others. Selfishness sacrifices the interests of others for the self, or looks out for self and neglects others.

It is easy to show our selfishness in a way that seems to us unselfish. For instance, we have become filled and fired with enthusiasm for Theosophy and we show an indiscreet urgency in pressing these truths upon others. We must consider times and seasons, as well as the moods, temperaments, feelings and dispositions of men. If we are wise we shall often remain silent, and never become so incisive and pertinacious as to annoy and vex people, even if they show this disposition in pushing their beliefs, for we are under the law of love.

The tendency thus to urge our beliefs springs from selfishness and the activity of the lower nature. To practise Theosophy means to control this lower nature by the great law of love, and to strive to live by our nobler, higher self.

In every department of life and in every occupation there is an opportunity to live our Theosophy; there is not a man who drives a nail, turns a screw, shoves a plane, or works in stone or plaster, who may not be a benefactor if he works with the right spirit. It is beggarly and degrading to work from sordid motives. A farmer works hard and produces five thousand bushels of wheat, and says, "Wheat is a dollar a bushel, that will give me \$5,000. I will pay off my mortgage and have plenty of money left to invest at good interest." He gets excited with the thought that he will soon be a rich man. His whole thought and feeling is selfish. Another man in a similar situation thinks of how many mouths the wheat will feed, how many poor people and children

will grow strong on it, and pictures to himself many ways in which he will be able to bless men with the money he gets from the sale of it. He feels joy in his work, it will help to make others happy. This may be true for all kinds of work.

We read the story of Father Damien and admire the heroism of a life given so nobly for the poor lepers. But if we are living our Theosophy, all our lives are noble and heroic, although they may seem commonplace.

There are some rich men who live in a magnificent selfishness, and also make everything serve them. They are honored in life and the papers trumpet their praises when they are dead, and people call them great men. Yet, from our standpoint they are not to be compared to the faithful watchman and the faithful policeman who guarded him and his property and lose their lives at the post of duty. How noble these honest and faithful servants of the public are compared with the selfish uselessness of the millionaire.

The gentle nurse who gives herself to nurse the little children who are suffering from scarlatina and diphtheria; and the angel hands who go out under the red cross, not counting their lives dear to them—far from home and among strangers, giving their lives for those who need them—all are heroes and living nobly.

But without giving up our lives we may use them for others. Devotion is the right performance of all our duties, however humble. Our Theosophy may show itself *in* and *by* our work. The humblest employments are so arranged that while they serve to support the worker they do far more for others than for them. We think and speak of a trade, or profession, or manual employment as a toil through which a man gets a living. It may be this, but it should be more. What a man gets from his craft is not nearly so important as what he gives by it. A carpenter builds a beautiful home and gets a few thousand dollars for it, and we say he earned his money and got it. Is that all? Has he not built a holy temple in which families will be sheltered—perhaps for centuries?

Here the incense of joy and grief will ascend. Here the threads of life, bright and dark, will be wrought out and woven together. After the man is dead the home will remain to shelter, give peace and enjoyment to others. If he has only worked in a right spirit his goodness is incarnated in wood, stone, and metal, and he confers benefits, opportunities and influences on the community. The faithful smith who forges a cable and makes every link safe gives his work, but he does more. Out of the harbor sails the great ship with a thousand souls on board—fathers, mothers, heroes, patriots—and all depend on the faithfulness of this man's work. The storm rages with violence, but the cable holds and saves the ship. The anchor grapples the foundations of the earth

and will not let go. Is not the life of the smith linked with others, and has it not a value far above his weekly wage? In the same way the merchant, the mechanic, and the day laborer may render great service to their fellow men, and are to be pitied if they do it only for selfish, miserable self, for they then limit their own happiness, and also that of others. There are men who by industry, skill, study and experience, gain great power to help their fellow men, but as they grow wiser they begin to despise the vulgar and the ignorant. As they grow richer they separate themselves from their brethren. They are like worms that feed voraciously and then spin around themselves a silken cocoon and expect to pass into a butterfly existence. That which is good for a bug may be poor for a man. If we live our Theosophy we shall avoid these very serious mistakes and will find our joy in service and not in selfishness. In past ages men have died for their beliefs, and there may be those who are ready to die for Theosophy, but even that could not prove him to be unselfish. A man with a good deal of conceit and a fair share of obstinacy could die for his beliefs and still be quite selfish. One who knew said, "Though I give my body to be burned and have not love it profiteth me nothing." Selfishness is the great heresy. Is it not plain then that Theosophy is practical, and that if we lived out our Theosophy as parents and children, and in the common relationship of life, we would add greatly to the sum of human happiness?

Yours fraternally,

JOHN SCHOFIELD.

"To have faults and not to reform them—this, indeed, should be pronounced having faults."

"The great man is he who does not lose his child's heart."

"Deal with evil as if it were a sickness in your person."

"To nourish the heart there is nothing better than to make the desires few."

CONFUCIUS.

REVIEWS

Pragmatism, A New Name for Some Old Ways of Thinking. Popular Lectures on Philosophy by William James. Longmans, Green & Co., \$1.25.

One of the most valuable features of Professor James's writings, as one of their greatest charms, is the breadth and depth of human sympathy which animates them. His *Varieties of Religious Experience* well deserved its subsidiary title of "A Study of Human Nature." Professor James was a psychologist before he was a philosopher, and his primary interest has remained with the individual. He is first a lover of man, and only secondarily of wisdom. It is, therefore, not surprising that in this latest series of popular lectures the metaphysical and philosophic system which he presents should be frankly humanistic and individualistic. These are good names. The quarrel which many laymen have with philosophy, as with science, is that it seems to deal only in abstractions. It reduces the world in which we live, which we feel vibrant and rich with possibility, with warmth and color and feeling and will, to a series of abstractions, a bare skeleton of a world in which all we value in life seems to have no place, and we ourselves to be squeezed out of reality. We are left chilled before its cold perfection. It seems to have no *practical* bearing on our every-day lives; it may all be so; but what of it? After all, is it not a mere matter of words and names? What difference does it make to you or me?

When we approach philosophy or science, or anything whatsoever, in that attitude we are adopting the *pragmatic method*. The term "Pragmatism," Professor James tells us, is derived from the Greek word *pragma*, meaning action, from which our words "practice" and "practical" also come. It was introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled "How to Make Our Ideas Clear," Mr. Peirce, after pointing out that our ideas are really rules for action, said that to develop a thought's meaning we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. "To attain perfect clearness in our thoughts of an object," he maintained, "we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it and what reactions we must prepare. Our conception of these effects, whether immediate or remote, is for us the whole of our conception of the object, as far as that conception has positive significance at all." Distinctions that make *no practical difference* are without meaning.

This is the principle of pragmatism. It is the every-day attitude of most of us. It is not new in philosophy. As Professor James says, "Socrates was an adept at it. Aristotle used it methodically. Locke, Berkeley and Hume made momentous contributions to truth by its means. But these forerunners of pragmatism used it in fragments: they were a prelude only. Not until our own time has it generalized itself, become conscious of a universal mission, pretended to a conquering destiny." For twenty years Peirce's article was left unnoticed. Then Professor James revived the term, and has now made its method the basis of his metaphysical system—a system which numbers strong adherents and which pretends to "a universal mission and a conquering destiny." It is these pretensions which we are called upon to consider.

From what has been already said it is clear that pragmatism has small respect for abstractions as such. To it they are man-made products, whose origin is in concrete experience, and whose function is to lead us back advantageously to further experience. They are fruitful ways of regarding reality. Just so far as they are advantageous and useful they are *true*; just so far and no further. This is much the attitude of science. The atomic theory of matter had its origin in experiments, in the behavior of concrete substances. Once formulated it proved

useful. Matter acted as *though* it were composed of these minute indivisible particles, and the theory led us back again to further experience, to the discovery of new facts. To this extent the theory was *true*. But with the discovery of radium and its phenomena this theory ceased to be useful. It no longer led us back into experience such as we desired. To this extent it ceased to be true, and the ionic and electric theory of matter has taken its place, and *that* is now *true*. Pragmatism has made of this a definition of truth. Truth is a matter of correct leading. It is that which it is advantageous to believe.

But pragmatism does not particularly like the term *the Truth*. "The Truth" is, to it, an abstraction; on a par with "the Absolute" or "the All Knowing Intelligence," to be retained only if, as concepts, they prove useful. "The question 'What is the truth?'" Professor James says, "is no real question (being irrelative to all conditions). The whole notion of *the truth* is an abstraction from the fact of truths in the plural, a mere useful summarizing phrase like *the Latin Language* or *the Law*."

This brings clearly into view the closeness with which pragmatism adheres to the concrete. Professor James continues (p. 240): "Common-law judges sometimes talk about the law, and schoolmasters talk about the Latin tongue in a way to make their hearers think they mean entities pre-existent to the decisions or the words and syntax determining them unequivocally and requiring them to obey. But the slightest exercise of reflexion makes us see that, instead of being principles of this kind, both law and Latin are results. Distinctions between the lawful and unlawful in conduct, or between the correct and incorrect in speech, have grown up incidentally among the interactions of men's experiences in detail; and in no other way do distinctions between the true and the false in belief ever grow up. Truth grafts itself on previous truth, modifying it in the process, just as idiom grafts itself on previous idiom, and law on previous law. . . . Previous truth; fresh facts:—and our mind finds a new truth. All the while, however, we pretend that the eternal is unrolling, that the one previous justice, grammar or truth are simply fulgurating and not being made. . . . These things *make themselves* as we go. Our rights, wrongs, prohibitions, penalties, words, forms, idioms, beliefs are so many new creations that add themselves as fast as history proceeds. Far from being antecedent principles that animate the process, law, language, truth are but abstract names for its results."

This doctrine that truths are man-made products is the "Humanism" of which Mr. Shiller at Oxford is the foremost exponent, and which Professor James defends. In this system "the world is what we make it." [Professor James quotes from Mr. Shiller's *Personal Idealism*]: "It is fruitless to define it by what it originally was or by what it is apart from us; it *is* what is made of it. Hence the world is *plastic*." "We can learn the limit of that plasticity only by trying, and we ought," he says, "to start as if it were wholly plastic, acting methodically on that assumption, and stopping only when decisively rebuked."

We have now before us the essential doctrine of Pragmatism and Humanism. It expresses a frank contempt for intellectualism as such. It pleads that all opinion is to be judged by its fruits. It would, therefore, be of small use to dwell upon such intellectual inconsistency as it is not difficult to discover. Let us rather apply to it the criterion for which it asks. First, then, we see how it faces forward into reality, insisting that beliefs must be lived: that a belief is no belief unless it is acted upon, unless it makes a difference to our lives. It bids us stop all metaphysical hair-splitting and empty speculation. It teaches that the function of the mind is to guide the will; that not only our own life, but the whole world as well, is what we make it. Every fact, every belief, comes to us with a challenge: What are you going to do about me? And if we do nothing, then that fact or belief ceases to exist for us. Such an attitude must be continually stimulating, and it is a corrective to many harmful tendencies.

But on the other hand, if the pragmatic attitude liberates the will, we cannot but feel that, in the extreme guise in which Professor James has presented it, it dwarfs and imprisons the spirit. It is not alone an anthropocentric philosophy, in which the whole universe it measured by man's needs, but it inculcates a very narrow view of man himself. Man's life is not bounded by the concrete. Nor are abstractions the crude averages Professor James depicts. The schoolmaster and young lawyer of whom Professor James makes such easy sport are not so distant from the truth. A people's tongue and a people's law are something more than the sum totals of words and rulings. They have a spirit and a genius of their own, which could not be other than it is. It is not by accident that our language is formed; its roots are in our blood and temper. Truly it grew, but

equally there was that behind it which guided its growth—and this racial genius is no small part of the individual. The reality of man's life, that which is most himself, is as far from concrete facts—the accidents of his outer life—as it is from the barren formularies of logic. He is himself a dweller in abstractions, and Truth, *the Truth*, may be more to him than all the plural truths and all the concrete facts the world can give. The deeper, truer part of man is not anthropocentric in any such sense as is this philosophy; and the cosmocentric "abstractions" of his reveries and worship may become for him the essential fact of his individual existence. To the extent that pragmatism and humanism isolate man from the whole of which he is part—cause him to view this Whole as a figment of his own separate thinking, or as a concept to be used for his own separate advantage—to that extent pragmatism falsifies itself, for it leads us not back into reality but into the miasmic phantasmagoria of our own delusions. H. B. M.

The Martyrdom of a Philosopher. By Paul Carus. Everything Dr. Carus writes or edits has a certain quality of sincerity in it; he always has some idea, principle or movement, in which he genuinely believes, and whose ends he seeks to further. In the present book, he adds wit to sincerity, and gives us a satirical story, which makes very entertaining reading. The Philosopher, whose martyrdom we are invited to witness, is a disciple of the English school of Utilitarians, whose prophets, like Jeremy Bentham, adhere to the principle of "the greatest happiness of the greatest number." Further, this philosopher is wedded to the Agnosticism of Herbert Spencer to such an extent that, heedless of Latin etymology, he changes his name from Mr. Green to Mr. Agnosco, in proof of his faith. He forms a Philosophical Society, in the Paris of Napoleon III, and we are introduced to a choice collection of cranks, including a tricky Spiritualist and a rascally little adherent of Socialism, who marries the heroine and, when the curtain falls, is busy plotting to get possession of her bonds. She, on her side, has decided that she will endure anything, even divorce, rather than be sundered from the said bonds, which, by the way, she seems to have sequestered from her uncle's desk, he being the Mr. Green who has become Mr. Agnosco. We are left in doubt as to who gets those bonds. As to Mr. Green, he is wrecked on a cannibal island, and ministers to the greatest happiness of the greatest number, at a cannibal banquet, at which he seems to have given universal satisfaction. The purpose of the satire is to show that utilitarianism, Socialism and similar schemes of collective enjoyment are at heart perfectly selfish, and that it is an abuse of the word morality to call them moral. Morality rests on the ideal of duty, not on any calculation of well-being. Those who are familiar with Carlyle will remember that he has pitched into the "greatest happiness" principle on exactly the same grounds. C. J.

The Dharma. By Paul Carus (Open Court Publishing Co.) This is a new edition of one of the little manuals of Buddhism which Dr. Carus has published at intervals for several years, and of which his "Gospel of Buddha" is probably the best known. *The Dharma*, which means "The Law," is not a continuous narrative, but a selection of characteristic excerpts, such as the Noble Eightfold Path, the Four Noble Truths, and similar passages, many of which Dr. Carus has turned into verse. We confess, though perhaps ours is a minority view, that we prefer the most literal prose translation in all such works. But it seems that Dr. Carus has been somewhat oppressed with the baldness and dryness of the Pali Buddhist books. It has always seemed to us that most of these books should be compared, not with the books of the New Testament, but with the brain-spun treatises of the medieval Schoolmen; they all show that they have passed through the minds of dried-up ecclesiastics, and we must seek for the source of the religious enthusiasm which made Buddhism a great missionary religion, elsewhere than in these almost algebraic treatises. We are inclined to take exception to Dr. Carus' description of the Vedanta, and especially the Upanishads, as "Brahmanism." Real Brahmanism consisted of the Vedic sacrificial system, lined by ancestor-worship. The Upanishads, as they themselves tell us, convey the teaching, not of the Brahmins, but of the Rajputs, and sharply attack the Brahmanical system. So does the Bhagavad Gita, which declares itself to be the doctrine of "the Rajput sages." Buddhism is the third Rajput revelation, and only to be understood in connection with its two predecessors. After all, it seems to us that Edwin Arnold's "Light of Asia" remains far the truest Western presentation of the religion of "Siddhartha the Compassionate." C. J.

MAGAZINE LITERATURE.

The *Open Court* for October, November and December. Notable among the articles in the October number is the Rev. E. H. Rumball's study of "Sin in the Upanishads," wherein he shows that the root of sin from the Brahmanical standpoint is *ignorance*, while from the Christian standpoint it is *selfishness*. He believes the Brahmanical conception a valuable one, well worth serious consideration. Poultney Bigelow, writing on Japan, thinks Christian missionaries to Japan a political blunder, and indeed an insult to a friendly nation; for what it has of most value, it owes to just what the missionaries go there to combat, that is, the so-called worship of ancestors. Both this and the November number contain articles on the recent syllabus of Pius X, which is discussed at length in this issue of the *QUARTERLY*. There is also in the November number an interesting "Criticism of Modern Theology," by Herman F. Bell, of New York, which the editor of the *Open Court* thinks an evidence that the seed of progress is working most successfully in the heart of the growing generation.

In December, Orlando J. Smith attacks the God-problem, and, like most of his other work, while containing nothing new, restates old ideas in such a modern and clear and forceful manner that we feel as we read that the work was well worth while. Mr. Smith is a firm convert to Reincarnation, and makes it the basis of a part of his argument. There is a brief article on Jacob Boehme, and the conclusion of Dr. Carus's article on "St. Catherine of Alexandria." Father Hyacinthe Loyson's criticisms of the Syllabus are continued.

The *Theosophisches Leben* for the current month contains the usual symposium of translations and original articles. In September Ernst John contributes the principal article on "Practical Theosophy." In October, the feature is a study of the *Secret Doctrine*, while the November number is chiefly composed of translations of a "Fragment" by Cavé, and an article on the "Mission of Jesus" by Charles Johnston.

The *Annals of Psychical Science* for the quarter contain the usual discussion of spiritualistic phenomena from the scientific point of view. Professor Bozzano is collecting a large mass of testimony regarding the apparition of dying persons to distant friends, and is endeavoring to classify this type of phenomena.

Dr. Henry Fotherby discusses the relations between emotions and color, a subject which has received considerable attention of late. He endeavors to give an evolutionary and purely materialistic explanation of the undoubted association between color and emotion, which exists in nearly all minds, but his theory, while ingenious, is entirely unconvincing.

Professor Bottazzi, director of the Physiological Institute at the University of Naples, gives an account of his experiments with the famous Italian medium, Eusepia Paladino. He began as a complete skeptic and ended—a contributor to *The Annals*!

International Journal of Ethics presents the usual symposium of articles on its specialties by learned writers from all over the world. Justice Brewer discusses on "Law and Ethics," and combats the common opinion that all lawyers are rascals. Frank A. Freeman writes on the "Ethics of Gambling," and points out many of the evils of this almost universal curse. The book reviews, as usual, are excellent.

QUESTIONS OF LITERATURE AND ANSWERS

QUESTION 78.—*To what extent should one submit to social usage?*

ANSWER.—Good manners alone, apart from good feeling (which is the *model* of good manners), would dictate conformance to the social usages of the place in which our lives are cast. The moment we pass beyond the limits of the unit life, we have laws of association; there are rules which govern every structure, and from which the social structure is by no means exempt. We see such rules everywhere; in the workshop as on the playing field; in a home as in a Government. Roughly speaking, we call them the “rules of the game”; and we say of a man who regards all these rules, wherever he may be, that “he plays the game”; he accepts the conditions of association in any given set of conditions. Life itself sets the example. If a man does not regard the rules of Life, he is passed along to another place which we call Death; and here there are doubtless rules also, for no state of manifestation is without its laws. Hence the philosopher accepts the usages of the state in which he finds himself; he knows them to be the strict conditions of learning, of attrition, of association, and thus of Evolution.

“But how,” do you say, “if these usages be evil?” Let us discriminate. We shall not find “usages” evil; we may at times find evil *customs* prevailing here and there. But we shall not, I venture to think, find evil accepted as a social *usage*. There may be things which we may not hold wise, such as irreverence, the use of alcohol, the playing of games of chance, and so on. But these are customs, matters of the individual; we need not do these things ourselves. Usages are different, and these we should follow, or remain apart. J. K.

ANSWER.—All depends upon one’s aim in life, the philosophy, or lack of it. If a short life and a merry one be the standard; if idle, careless drifting seems the greatest good, then accept and make the most possible of all social usages. If you belong by choice to the eminently respectable class, or the solid money power of the world, then by all means give sanction to all these helpful usages of society, all those usages which assist you to appear large in the eyes of others; all those usages which build up your reputation and position in the social world. Why not?

But if perchance you have paused sometime to look up into the dark midnight sky, and down into your own heart. If you have realized that *love* is greater than knowledge; that the Divine law of life is unity and continuity. If you accept the woes of repeated births, and would follow “the small old path the Seers knew,” striving to “keep the heart with all diligence, as out of it are the issues of life,” realizing that only as you “point out the way” to another, will the light brighten for you—then you will submit only to those usages of society which give the opportunity to lift your other selves, and to broaden and brighten the real pathway of the soul. E. M.

ANSWER.—Social usages, in their true and original form, are intended to facilitate social intercourse, and should be followed just so far as they make things pleasant for those around one. The purely arbitrary rules of social life, such as dressing for dinner, generally have some good reason behind them, but wherever they conflict with our spiritual growth, they should be promptly set aside, provided that in so doing we do not offend a friend, or mistake for a lofty disregard of times what is apt to be simple laziness. K. H.

QUESTION 79.—*Can a man injure himself without injuring others?*

ANSWER.—Injury, in any sense, implies *wilful* harm. It is hardly to be sup-

posed that one would wilfully harm himself, or another; yet we know that the injuring of another is very frequently wilfully planned and carried out.

Supposing, of course, that one would injure oneself, there are two things to be considered: The thinking and planning of the thing, and deliberately working out those plans. If the plan were carried out it would result in injury to another, as well as oneself, since it would necessitate concentration along a line of thought which is not of the best. This would attract to the thinker those forces which seem to be more active and powerful on this plane than the spiritual forces. These thoughts, unless they were at once checked, would create a habit which would be found very hard to break; the matter would take fixed shape in the brain and then the carrying out of the plan would be comparatively easy; just a little deadening of the conscience, or the voice of the Self, and it is so easy to work an injury.

We are taught that all thought is creative; and in the perfecting of any plan, whether good or bad, the personality takes on an intensity which is manifest to others and which acts upon the mentality of those about us to a greater or less degree. In the case of one whose thought is bent in a certain direction, not of the best, the result is that other minds will receive impressions which are not good. The carrying out of an injurious idea results in an apparent change in the personality. There is a shrinking within the self, a tendency to aloofness and a decided feeling of guilt. This change is noticeable to others of keen perceptions and in time we are tempted to take the man at his own rating, his very evident estimate of his own worth.

We who know of the great law of Unity of Being cannot help but realize how this injury to oneself leaves its mark on others. We know that we are all members of one great family, children of the same Divine parent; we know that by injuring one member of that family, the whole suffers. It is just as if one were to injure a finger, and expect the hand or arm or brain to know nothing of it; while in reality the reverse is true. The brain is very much concerned and telegraphs its sympathy; the mind is turned from its customary groove and must give more or less thought to the injury.

In the case of an injury to oneself, the harmony of the Karmic law is broken, and the result is a conflicting element comes in; and that which disturbs the center of the whole body, cannot help but disturb its members. B. L. G.

ANSWER.—No! Certainly not. Being an individual associated with individuals under social and moral customs and laws, any injury, wilful or otherwise, done to him injures others, in the sense that it makes of him a center of attraction or attention of those around him, disturbing the tranquility and equilibrium of these same customs and laws which they are striving to live up to and maintain. G. M.

ANSWER.—This question takes us into the heart of the first fundamental proposition of the Divine Science—the essential oneness of all living things. The great evolving of God's plan on our little mud ball may be likened to the unrolling of a vast fabric at which we all stand weaving, and no man can weave for himself alone. His place at the great loom may often be marred by tangled threads, knots, and sometimes rents, but the shuttle moves unceasingly, over and under, forward and back, while mighty Karma works undeviatingly towards smoothness and equilibrium. But the *individual* weaver breaks his thread (injures himself most) when he turns to wrong his fellow, for just as he can save for himself only that which he freely gives to others; so by guilty, inattentive weaving he injures and weakens the whole fabric.

No, a man cannot injure himself without injury to others, for in the perfect pattern "there is no separateness at all." E. M.

ANSWER.—No. A man is not only himself, he is also "others."

Whatever a man does to others will either react upon him directly or will do the same indirectly through other persons.

There should be no doubt upon this point, and were it not for our western system of education and training there would be no question at all. As it is, however, we develop in a conflict of imagined "rights" and "interests" which necessitates the adjustment called the law of the land, and under such conditions we readily acquire the notion that we are each ourselves and nobody else.

Looking deeper into the question, there appears to be the implicit idea that we are possessed of elemental entities that belong to a lower order of evolution than ourselves, yet which together constitute much of what we take ourselves to be.

These tend to gravitate back to the condition from which they have been raised, and to carry with them the consciousness we have imparted to them. Our consciousness thus snared, we lose sight of the truth that we ourselves are Gods, proceeding from God and returning to God—to a reunion of all things in the Divine, from which all things have come. If we realize the truth we will realize that in literal fact we are all one. Being here from God and for God's purposes, we therefore have no right to use the opportunities given us by Him, indifferently or improperly, as this will surely lead to injury, not only of ourselves, but to every one else.

A. R.

ANSWER.—On this plane of illusion and separateness it would seem that one might be so destitute of human ties, so detached, that he could even destroy himself and injure no one; but one who believes in the Unity of Being knows well the fallacy of this. No prodigal can wander so far on the outskirts of being that the One Great Soul is not wounded by his hurt. God's children all; and "no man lives unto himself and no man dies unto himself."

J. C. M.

QUESTION 80.—*What is the Theosophical teaching regarding Heredity?*

ANSWER.—According to the Dictionary, heredity means the tendency manifested by an organism to develop in the likeness of its progenitor, or the transmission of physical and mental characteristics from parent to offspring, regarded as the conservative factor in evolution, opposing the tendency to variation under conditions of environment. The Theosophical teaching is in accord with that of Prof. Weissmann who "shows one infinitesimal cell out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor. It is this cell, again, which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies developing by means of a process of successive assimilations." Darwin's theory is incapable of accounting for hereditary transmission. "There are but two ways of explaining," says H. P. B., in the *Secret Doctrine*, "the mystery of Heredity: either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism, and then to the reproduction of identical germinal cells; or, these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. * * * Complete the Physical Plasm mentioned above, the germinal cell of man with all its material potentialities, with the Spiritual Plasm, so as to say, or the fluid that contains the five lower principles of the Six-principled Dhyāni—and you have the secret, if you are spiritual enough to understand it." (S. D. I, 244).

"In the case of human incarnations, the law of Karma, racial or individual overrides the subordinate tendencies of Heredity, its servant." "Hereditary Karma can," we are told, "reach the child before the seventh year, but no individual Karma can come into play till Manas takes control."

For further information on this subject, see references under "Heredity," in the Index of the *Secret Doctrine*, and *Five Years of Theosophy*.

M. W. D.

ANSWER.—The theosophical teaching is against the ordinary doctrine of heredity, believing rather that the Ego at the moment of reincarnation selects that family for itself, in which it can find the best instrument for the uses of the soul about to return to life. Not the happiest surroundings and the most perfect physical body, but that body and those surroundings which the Ego, at that moment of clear sight, recognizes as best fitted to further its spiritual growth, and teach it whatever lesson it needs to learn. As like naturally seeks like, the resemblances between child and parent are more a matter of coincidence than heredity, in the ordinary sense of the term, except in the case of purely physical heredity, which is one of the forces—like the environment, climate, etc.—which help to mould the physical body.

K. H.

T·S·ACTIVITIES

THE NEW YORK THEOSOPHICAL SOCIETY.

In New York the winter season of outer work has opened most auspiciously. The membership of the local society has largely increased, and its meetings are being attended by a steadily widening circle of inquirers and students.

For many years this Branch has endeavored to make its meetings genuinely representative of the open platform the Theosophical Society was intended to furnish. It has sought, by every means in its power, to eradicate the dogmatic and sectarian tendencies which are so contrary to the spirit of Theosophy, yet which so often cloak themselves in its name. It has striven to preserve that openness of mind which is as ready to listen and receive as it is to give; and it has welcomed others to its meetings, not as auditors to be instructed, but as fellow seekers for the truth and co-laborers in its service.

One result of this persistent effort has been that the New York Branch has always been able to secure the co-operation of non-members of the Society, and much of the value and interest of its activities is due to this fact. Clergymen and scientists, professors of philosophy and of many different branches of learning, have found themselves in sympathy with the Society's ideals and have both addressed its meetings and taken something of its spirit back into their own work. In like manner the members of the Society have entered into the religious, educational, and philanthropic movements of the city, seeking to express in these the spirit of brotherhood for which the Society stands. By these means and others, the informal activities and influence of the Society have widely ramified.

A second result has been to demonstrate the great efficiency of what may be called, for lack of a better name, the *theosophic method* of discussion and study. This method is founded upon the belief in universal brotherhood; and the realization that one's own truth is not alone that fragment of the truth which is contained in one's own mind, but is the synthesis of this with the other fragments contained in all other minds—or rather is the unity lying behind this synthesis. This implies that the views of others, whether ignorant or learned, are of vital meaning and importance to us as reflections of different and supplementary aspects of our own truth—which, as is said in *Light on the Path*, "must be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united." This view of truth, and the synthetic method of discussion based upon it, render impossible the conflict of personal opinion and feeling which usually stultify collective inquiry.

The Branch has continued all its activities of the past years, with the exception of the Secret Doctrine class, which has been replaced by meetings in another part of the city and reaching a different group of people. During October and November four important topics have been treated, each as introductory to a special line of study.

1st. "The Parable of the Prodigal Son," as the key to all The Parables of the Kingdom, each of which is to be considered separately and in the light of the Mystery teaching of Egypt and India.

2d. Mysticism in early American Philosophy. This was an address given before the Society by Prof. I. Woodbridge Riley (author of the History of American Philosophy, recently published by Dodd, Mead & Co.), and is introductory to the study of Mysticism in America, particularly as exemplified by Emerson and the New England transcendentalists.

3rd. The Theosophical Movement and the Theosophical Method. This was the first of a series to cover the main principles of theosophy, the second being

upon the doctrine of reincarnation and the teaching regarding this doctrine in various religions.

4th. The New Catholic Movement in Italy, being introductory to a study of the significance and meaning of contemporary religious movements.

THE CINCINNATI THEOSOPHICAL SOCIETY.

In addition to the regular public meetings held weekly in the Vine Street Congregational Church, the Cincinnati Branch has inaugurated a study class, open only to members of the Society. The success which this class has met, and the admirable method by which it is conducted, make it well worthy of consideration by other Branches of the Society.

The class lasts an hour—beginning promptly and closing promptly—so that there is none of the loss of time which too often taxes the patience of busy people. The meeting opens with the reading of some passage from *Light on the Path* or the *Bhagavad Gita*, and closes with one or two minutes' silence before the adjournment. The position of chairman is held by each member in succession—the term of office being for four consecutive meetings. This has the advantage of practising each member in conducting a meeting and synthesising the views expressed, while it avoids the discontinuity and inconsecutiveness that sometimes results from a weekly rotation of office. The class has the double object of drilling its members in public speaking, and of finding as concise answers as possible to the questions which arise in the public meetings. Each member is therefore required to speak, for from three to five minutes, upon the topic set for the meeting. These topics are of such character as: "What is Theosophy," "Why is There a Theosophical Society," "What a Theosophist ought not to do," "How can we help the T. S." The class has proved not only helpful and effective but thoroughly enjoyable.

We append the Syllabus sent us by the Cincinnati Branch of its public lectures for the season:

SYLLABUS.

- | | |
|---------------------------------|--|
| Oct. 1—Opening Address. | Feb. 6—Theory and Teachings of Christ. |
| " 8—The Great Teachers. | " 13—Paracelsus. |
| " 15—The Message of Theosophy. | " 20—Ethical Dreams and Dreamers. |
| " 22—Fundamental Laws. | " 27—Post-Mortem Consciousness. |
| " 29—Happiness. | Mar. 6—Wordsworth. |
| Nov. 5—To be Announced. | " 13—To be Announced. |
| " 12—Give and Take. | " 20—Theosophical Symbols. |
| " 19—Bruno, His Life and Times. | " 27—Reading. |
| " 26—Theosophy and Nature. | Apr. 3—Telepathy. |
| Dec. 3—Signs of the Times. | " 10—Compensation. |
| " 10—Science and Spiritual. | " 17—Cycles. |
| " 17—The Impersonal. | " 24—Death and After. |
| Jan. 2—Address. | May 1—To be Announced. |
| " 9—Christian Science. | " 8—Lotus Day. |
| " 16—Practical View of Karma. | " 15—Uses of Sorrow. |
| " 23—Hodge-Podge. | " 22—Karma. |
| " 30—To be Announced. | " 29—Closing Exercises. |

LOS ANGELENOS BRANCH.

From Los Angeles we have received a very attractively printed folder setting forth the aims of the Branch and containing a syllabus of its public lectures. The cover page gives the name and objects of the Society, and on the back is printed a definition of Theosophy taken from the writings of Madame Blavatsky. We reproduce herewith as much of the inner pages as our space permits.

"The Path is one for all, the means to reach the goal must vary with the Pilgrims."

LOS ANGELENOS BRANCH

ANNOUNCEMENT

The Sunday evening talks and lectures announced on the following page are offered by members of the Los Angelenos Branch of the Theosophical Society in America as a contribution to the study and solution of life's problems. And, al-

though one must needs strike deep when trying to probe the mysteries of human nature, these are not learned dissertations or profound discourses; they are but plain, outspoken utterances, the appeal of thinking men and women to thinking men and women.

While accepting the broad general principles of brotherhood, held in common by all members, some believe in a greater divine unity; that ultimate spiritual perfectibility and final freedom of soul are possible for the whole human race; and that a better understanding of the deeper truths of religion and of the laws that govern the universe and man's being, together with the exercise of his soul powers, will hasten that end.

Yet it should be clearly understood that members are not bound in any way by one another's beliefs; whatever is said in these talks and lectures is the outcome of the individual thought and experience or personal convictions of those who take part.

The Society is wholly unsectarian, it has neither creed, doctrine, dogma, nor personal authority whatsoever to impose; every member is free to believe or disbelieve in any religion or system of philosophy. It stands for free, tolerant, and brotherly enquiry; for perfect individual freedom of mind and conscience; for truth by whomsoever expressed and wherever it may be found.

Applications for membership to the society should be addressed to the Secretary, T. S. A., 159 Warren Street, Brooklyn, New York, or to the Secretary, Los Angeles Branch, T. S. A., 142 South Broadway.

SUNDAY EVENING TALKS AND LECTURES

Room 117—142 South Broadway

FREE AND OPEN TO ALL

Commencing at 8

Subjects with no personal name attached
are those of the General Talks.

1907-8.

Oct. 6—Theosophical Societies and Theosophy, Mr. Robert Crosbie.

Oct. 13—The greater Theosophical Movement, active in all times and among all peoples.

Oct. 20—Theosophy, a Scientific Basis for Ethics, Mr. Robert Crosbie.

Oct. 17—Advantages and disadvantages in life of the rich and the poor.

Nov. 3—The self-conscious Self, Mr. Alfred L. Leonard.

Nov. 10—Man's pre-existence and re-birth and the eternal pilgrimage of the Soul.

Nov. 17—Art and Life, Mrs. Jowett.

Nov. 24—Our greater work in the world, and the place and powers assigned to us.

Dec. 1—The true Atonement, Mrs. M. Ella Paterson.

Dec. 8—The origin of religious worship, and the nature of the earliest aspirations of primitive mankind.

Dec. 15—"As a man soweth, so shall he also reap," Miss Beth Cist.

Dec. 22—The efforts of World-Saviors, and the power of Humanity to redeem itself.

Dec. 29—The Science of Life, Mr. James A. Jowett.

Jan. 5—Can sorrow and pain be avoided?

Jan. 12—Live to learn to live, Mr. Alfred L. Leonard.

Jan. 19—Is it the kind of food we eat or the tenor of our thoughts and lives that makes for progress?

Jan. 26—Our knowledge and ignorance of divine law, William E. Routt.

Feb. 2—Karma and Reincarnation, the scientific and self-impelling basis for right living and thinking.

Feb. 9—The Theosophical Society from a member's point of view,

Mrs. M. Ella Paterson.

Feb. 16—A consideration of the physical, intellectual and spiritual natures of man, and the laws that govern their relation and being.

Feb. 23—"Evolution" in pulpit and on platform, Mr. Walter H. Box.

Mar. 1—Life after death; do we reap in the next world the fruit of that which we have sown in this?

Mar. 8—Reincarnation as taught by the ancients, Miss Beth Cist.

Mar. 15—The Solace of Religion, and the Sanctuary of man's own nature.

Mar. 22—Theosophy, Mr. James A. Jowett.

Mar. 29—The Work of the Theosophical Society in the 20th Century.

Meetings are also held as follows:

Wednesday evenings, from 8 to 9, studies from the "Secret Doctrine: the Synthesis of Science, Religion and Philosophy," by H. P. Blavatsky. These studies are of a deep and recondite character. The *Secret Doctrine*, from which the work derived its name, is claimed by the author to have been the universally diffused religion of the ancient and pre-historic world, the basis of the old-world philosophies, sciences and arts, and the essence out of which every religious mystery and dogma has grown. The work itself, she said, being a partial re-statement of the primeval truths first imparted to man.

On Friday evenings, from 8 to 9, the Branch meets for the consecutive study of subjects similar to those of the general talks enumerated above. The meetings are now being devoted to talks on Theosophy and its application to every-day life, with introductory readings from standard theosophical works. All interested are cordially invited to take part.

THE FORT WAYNE BRANCH.

The Fort Wayne Branch has been passing through one of those discouraging periods—with which most Branches are familiar—in which its members are widely scattered and its meetings poorly attended. These periods are frequently preliminary to a rebuilding on a broader and more unsectarian basis. When formal meetings fail, informal meetings of a more social character may succeed, and the nucleus of remaining members is usually driven to this expedient. If people do not wish to study theosophy, they may be asked to study Christianity. Each is equally the object of the Society's study, but this new appeal may be made to those who have misconceived the purposes of the Society, and perhaps would not have attended formal Branch meetings. In this way the Branch is gradually rebuilt with fresh material.

Another result of these periods of "dryness" is that the Branch members are led, through the slackening of their own activities, to take a greater interest in the organized activities of other religious or philanthropic bodies. This is a great gain, as no small part of the value of a Branch's work is the infusion of its spirit into other organizations.

The letters we have received from Fort Wayne show that the members are anything but discouraged over their temporary difficulties, and are now devoting considerable attention both to the work of other religious bodies and to correspondence with different Branches of the T. S. A.

THE DAYTON BRANCH.

The Dayton Branch reports the admission of six new members since the beginning of the year, which is sufficient evidence of the accuracy of the further statement that the Branch is growing steadily and steadily increasing in interest. A study class meets weekly at different private houses. This class is open to non-members, and the fact of its being held in different parts of the city brings the Branch members in contact with many inquirers. The Branch continues its joint public meetings with the Unity League, and seems to possess much of the missionary and propagandising spirit. Each member is reported as "trying to teach," selecting his own subject for a public lecture. The earnestness and work of its members richly deserve the success that has rewarded their efforts, and upon which the Branch is heartily to be congratulated. That each success brings with it its own trial and difficulty has been proved so often in the Society's history as to become a commonplace. We are confident, however, that the Dayton Branch is fully alive to the dangers that are involved in the attitude of the teacher, and is no more desirous of imparting the truth that is its, than it is to receive the truths of others.

THE INDIANAPOLIS BRANCH.

Few Branches of the Society have been more active in the past year, or of more efficient service to the Society as a whole, than has the Indianapolis T. S. We have reported before the work of this Branch in circulating the THEOSOPHICAL QUARTERLY, and assuming the expense of placing it in many libraries and public institutions. We have now received a "partial list" of the subjects treated in public Lectures or Readings. This list shows that nearly a hundred meetings have

been held by the Branch during the year. The *Key to Theosophy* has been studied consecutively, and the wide range of the other topics covered is indicated in the following syllabus for the past quarter:

- Oct. 2—Reading: The Law of Sacrifice, Mrs. H. A. Elliott.
- Oct. 6—Lecture: Limitation, F. A. Bruce.
- Oct. 13—Lecture: Metaphysical Healing, F. A. Bruce.
- Oct. 15—General Talk: T. S. Work, Members.
- Oct. 20—Lecture: The Unity of Life, F. A. Bruce.
- Oct. 27—Lecture: Methuselah, Geo. E. Mills.
- Nov. 3—Lecture: The Theosophical Society, J. S. Moore.
- Nov. 10—Lecture: The Mystery of Man, Geo. E. Mills.
- Nov. 17—Lecture: Dream Consciousness, F. A. Bruce.
- Nov. 24—Lecture: Metaphysical Healing, H. E. Davis.
- Dec. 1—Lecture: Personal Devils, J. S. Moore.
- Dec. 8—Lecture: The Phenomenal World, Geo. E. Mills.
- Dec. 15—Lecture: Karma, Mrs. Elizabeth Kinne.
- Dec. 22—Lecture: The Re-incarnating Ego, H. E. Davis.
- Dec. 29—Lecture: Unity, Mrs. Harriett A. Elliott.

THE SOUTHERN BRANCH.

From Greensboro, North Carolina, comes the report of the most recent addition to "the federation of autonomous Branches" which constitute the Theosophical Society in America. This Branch was chartered in November of the present year and has since held weekly meetings for the study of the *Secret Doctrine*, the *Key to Theosophy*, and the *Ocean of Theosophy*. If we understand their method correctly, some one of the members lectures each meeting upon a topic drawn from these works, comparing and explaining the different presentations of the theme therein given, after which the subject is open for general discussion. The Branch reports growing interest among the members, but that it is of too recent origin to have yet taken its full place in the life of the city. It invites the suggestions and correspondence of other Branches.

It is with much pleasure that we record the formation and activity of this Branch, as it is an evidence of how a member isolated from already organized theosophical activities, may interest those around him, and build up with them a theosophical platform and instrument for collective inquiry and mutual helpfulness.

H. B. M.

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The Theosophical Society in America, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

FROM time to time the QUARTERLY receives much useful advice and many valuable comments from its correspondents. One of the matters frequently written about is Socialism, and we are continually asked why the magazine opposes a movement which, in the opinion of our querents, is so closely in accord with Theosophical principles. It is because of the great importance of the subject, and because what follows is such a lucid statement of its basic principles, that we have removed a "Question and Answer" from its regular department in the magazine, and print it here. Although not very long, we believe that the kernel of the whole question is contained in this "Answer," and we commend it to the serious and careful attention and study of our readers.

QUESTION: I am unable to understand why the THEOSOPHICAL QUARTERLY takes the attitude it does towards Socialism. I am not a Socialist, though I am acquainted with many who so call themselves; but Socialism is a Brotherhood, and works specifically for the helping and uplifting of Humanity. Why then is not Theosophy, which has the same fundamental objects, in sympathy with it? Surely it cannot be because of different views regarding economic adjustments, as such details would hardly seem to come within the general scope of Theosophic teaching and practice. I would be glad of some definite points.

P. K. S.

ANSWER: The Editor of the QUARTERLY has sent this question to me for reply, knowing that I am in no sense a Socialist, but that I have been for many years a close student of it from various points of view. It is a large and complicated subject,—an incoherent subject in its present stage of indefinite ideals and diverse conclusions and opinions—and therefore one hardly to be dealt with in the contracted space of the "Questions and Answers." I should think, furthermore, that so far

as essential points are concerned, the querent might have found many of these in the various articles on the subject which have appeared in this journal from time to time, and to which reference is made. I may, however, offer certain suggestions which to my mind are pertinent, and afford no escape from the conclusions that the two view-points—Theosophy and Socialism—are, and always must be, diametrically opposed.

First on this matter of Brotherhood. Here Socialism builds a fence and says all who are within it are Brothers; all without, unless or until they can be brought within its limits, are enemies or at least outsiders. (Of course I do not speak of the bitter or aggressive forms of Socialism, as these could hardly enter into our discussion.) This is an immediate recognition of sect or caste or creed; call it as you will, the idea is the same. Theosophy says all men *are* Brothers, regardless of race or sect or creed, or color, or any other distinction; regardless of their goodness or evil; regardless of their recognition of the fact or their opposition to it; regardless of whether they are friends of society, or enemies of it. For this Brotherhood is not an organization, nor can it consist in organization, no matter how widespread or broad, but is in itself a fundamental fact in Nature, the oneness or identity of all souls with the Oversoul. This oneness of soul may and does co-exist with the utmost divergence of mind and emotion. Therefore Theosophy says that for the realization of this Brotherhood, man must become a more spiritual being, must grow into closer contact with the soul where this condition perpetually obtains, and that all which makes man more spiritual makes of necessity for Brotherhood, and all which tends to make him more material, makes against it. So much for theory—the briefest possible indication, but careful study will demonstrate more and more the fundamental cleavage in the two conceptions. Then as to practice. Theosophy holds that Socialism makes not for but *against* Brotherhood in that it makes for material, not for spiritual aims. Theosophy holds that man makes environment, not environment the man, since the soul under propulsion of wisely directed Divine Law, is pushing forever and ceaselessly upward and outward. Theosophy holds that it is our inestimable privilege to aid this process; first by full recognition of it; second by rigid self-purification, (“take first the beam from thine own eye, then shalt thou see clearly to take the mote from thy brother’s eye”), and third by removing as far as possible all which impedes the full action of this Divine Law of Evolution in the Universe. In many a detail it could here join hands with Socialism in special acts of reform, but it sees, and sees clearly, that Socialism’s *material attitude towards reform* is a far greater bar to genuine progress than the matters it seeks to redress, and therefore as turning men’s minds towards the body and away from the soul, Socialism constitutes a barrier *in itself*

to advance, as largely representative of the ignorance and blindness of the mind absorbed in matter, to its true and enduring interest.

The ethics of Socialism preclude belief in the immortality of the soul. I know that this has been and will be vehemently denied; nevertheless those to whom the immortality of the Soul is not an accepted theory but a *living fact*, can read my meaning. "According to your faith be it done unto you," said the Master. We need then above all things to widen and deepen our faith. In these days faith is being wonderfully *broadened*, but with a tendency to become *shallower*; the amount often being no greater, but merely distributed differently. Theosophy rests upon the soul and the soul alone. In its teaching the body is a shadow that comes and goes according as the Light is placed. That which causes the shadow therefore is its concern—the Light, and that which stands before it.

D. R. T.

This answer gains additional point from the announcement, made at the beginning of March, that Rev. R. J. Campbell is forming a Socialist organization, which he considers an expression of the ideals of "the new theology." Mr. Campbell is reported as saying that the general attitude of the controlling or official element in the churches is now so plainly hostile to the movement expressed in "the new theology," that something will have to be done to safeguard the aspirations of those who profess adherence to it. We are further told that the central idea of this new movement is "the denial of the divine origin of Christ, who is considered merely as a social reformer." May we venture to underline the connection between these two sentences, and to say that, in our belief, the hostility of the controlling element in the churches to Mr. Campbell's new movement is not only caused, but is also justified, by his identification of "the new theology" with Socialism? In our view, the true "new theology" is simply the expression of spiritual truth in terms of modern thought; it is a movement for spiritual liberty, for a genuine expression of religious consciousness, unhampered by medieval formulas and limitations; and we hold that, as an expression of spiritual truth, it has no more connection with a particular economic theory than it has with a particular fashion in hats; the more so, as the newly restored religious consciousness seems to us to be eminently sound and true, while the economic theory with which it is sought to identify it, is just the reverse. Mr. Campbell is doing all in his power to retard the religious renewal by the essential materialism of his new ideas. He cannot fail to bring discredit on his admirable book *The New Theology* by the very unsound views of his later work, *Christianity and the Social Order*. In THE THEOSOPHICAL QUARTERLY for October, 1907, we gave our reasons for denying that Jesus ever countenanced Socialism or anything like Socialism; and to the "Notes and Comments" of that issue our readers are referred.

We have spoken once and again of the wonderful renewal of thought in the last two or three years; that the world at large seems touched with new inspiration, enkindled with new faith and hope. The high ideals for which Theosophists have striven for long years, in good report and evil report, are now on all lips, and presently they will be in all hearts. We hear on all sides of the Brotherhood of Man, of Universal Brotherhood; and though there are some attempted applications of this supreme truth which seem to us quite mistaken, yet there can be no doubt that the zeal for brotherhood is abroad as a great enkindling force, which only needs right direction, to raise the whole of humanity. There are many other ways in which our ideals are being accepted broadcast. One of vital import is the perception that the "heathen" religions are really religions, and not merely "forms of error," as the theologians used to say. Books like *The Soul of a People* and *The Inward Light*, which give us the heart of Buddhism, are signs of the times; and these are only two among many. So our first and second objects are receiving something of their due.

The humor of the matter gleams out, when we come to our third object: the investigation of the unexplained laws of nature and the psychical powers latent in man. Some of us who have been in the Society and the Movement long enough to remember its early years of persecution, are now finding our compensation. We have lived long enough to see some of the teachings, for which we were most persistently assailed a quarter of a century ago, not only accepted, but bruited abroad with all the enthusiasm of new discovery. We have lived long enough to see throbbled across the ocean by wireless telegraphy, as remarkable novelties, teachings which we have been repeating for twenty or thirty years. We have lived to see the news pages of our papers taken up with cablegrams detailing facts and laws that were set forth even more lucidly in *Isis Unveiled*, whither they were gathered together from the oldest books in the world. And we have lived long enough to accept with entire good nature this wholesale unacknowledged adoption of our thought, and to be heartily thankful that it has become a common possession, whether acknowledged or not.

These musings on old times are suggested by the recent declarations of Sir Oliver Lodge, who, at the end of January, told the Society for Psychical Research that he and his colleagues had obtained conclusive proof of the reality of communication with the dead. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, said Sir Oliver, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side. What do we find? he continued. We find the late Edmund Gurney,

and the late Richard Hodgson, and the late F. W. H. Myers, with some other less known names, constantly purporting to communicate with us, with the express purpose of patiently proving their identity. We also find them answering specific questions in the manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them.

Not easily or early, continues Sir Oliver, do we make this admission. In spite of long conversations with what purports to be the surviving intelligence of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even of a friendly and intimate character such as in normal cases would be sufficient for the identification of friends, speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply. The ostensible communicators realize the need of such proof just as fully as we do, and have done their best to satisfy the rational demand. Some of us think they have succeeded, others are still doubtful. Cross-correspondence—that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists. And if the message is characteristic of some one particular deceased person, and is received as such by people to whom he was most intimately known, then it is fair proof of the continued intellectual activity of that person. If, further, we get from him a piece of literary criticism which is eminently in his vein, and has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial.

These are the kinds of proof, Sir Oliver goes on, which the Society has had communicated to it. The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutionary advance; it seems like the beginning of a new human faculty. First of all, the evidence led us to realize the truth of telepathy, and that was the first chapter of the new volume we have set ourselves to explore. I am going to assume, in fact, that our bodies can under certain exceptional circumstances be controlled directly, or temporarily possessed, by another or foreign intelligence operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying or negating it, is the root question of identity—the identity of the control. Some control undoubtedly exists—of that every one who knows anything about the matter is quite certain. This question of identity is, of course, a fundamental one. The controlling spirit proves his identity mainly by reproducing in speech or writing facts which belong to his memory, and not to the automatist's memory. And notice that

proof of identity will usually depend on the memory of trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, of due thought, on the part of the critic. Our object is to get not something dignified but something evidential. And what evidence of persistent memory can be better than the recollection of trifling incidents which, for some personal reason, happen to have made a permanent impression?

Do we not ourselves, Sir Oliver asks, remember domestic trifles more vividly than things which to the outside world would seem important? Wars and coronations are affairs read of in newspapers—they are usually far too public to be of use as evidence of persistent identity, but a broken toy or a family joke or a schoolboy adventure have a more personal flavor and are more likely to be remembered in dreams and second childishness, or when the major consciousness is suspended. In fiction this is illustrated continually. Take the case of identification of the dumb and broken savage, apparently an Afghan prowler, in *The Man Who Was*. What was it that opened the eyes of the regiment to which he had crawled back from Siberia to the fact that twenty years ago he was one of themselves? The knowledge of a trick catch in a regimental flower vase, the former position of a trophy on the wall, and the smashing of a wineglass after a loyal toast. That is true to life. It is probably true to death also. This is the kind of evidence which we ought to expect, and this is the kind of evidence which we not infrequently get. How can we ever by any means hope to prove identity? I reply: In two ways. One is by correspondence, and the other by the receipt of information or criticism new to the world. The boundary between the two states, the present and the future, is still substantial, but it is wearing thin in places.

So far Sir Oliver's most remarkable declaration. Let us now go back a little, and tell the history of the researches whose conclusions he has so brilliantly and eloquently summarized. It appears that the preliminary work of exploration was done by Dr. Hodgson himself, working in Boston with the famous medium, Mrs. Piper, and in his first and second Reports of the Piper case and Further Records, he came out definitely in defence of the spiritualistic hypothesis, of communication through mediums with the spirits of the dead. His second report came out in 1898. Writing to a friend about this time, Dr. Hodgson said: "My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the spiritist claim that it is possible for our departed friends under special conditions to make their continued

existence known to us. It is my own conviction that such communication is possible, though I hold that it is not nearly so frequent as most spiritualists commonly suppose."

Professor Hyslop summarizes Dr. Hodgson's later work as follows: "His patience and perseverance were finally rewarded. Though he had much material which had great significance in support of his suit he did not make up his mind until fortune favored him with a long series of investigations in a single group of the most interesting phenomena yet recorded—those of the Piper case. He had been able to publish a part—very small part—of the concrete evidence gathered by his labors in support of survival of personal identity after death. This he regarded as the foundation of his work and he never wearied in his efforts to lay that foundation broad and deep. On this foundation it was his desire to build a structure which would equally explain the perplexities apparent in the problem and the limitations under which the revelations of another life were made. But I believe he had committed nothing to writing of the system he had in mind, save what he had stated briefly on the Piper case, when, on the 20th of December, 1905, he suddenly passed away and left some future successor to gather up the threads which his death so disappointingly severed."

It would seem that, through Mrs. Piper, Dr. Hodgson came into contact with a group of controls, or "spirits," the chief of whom called himself Emperor, and who was familiar to spiritualists as the spirit guide of the late Stainton Moses. On this point, Dr. Hodgson himself wrote in 1901: "I went through toils and turmoils and perplexities in '97 and '98 about the significance of this whole Emperor régime, but I have seemed to get on a rock after that—I seem to understand clearly the reasons for incoherence and obscurity, and I think that if for the rest of my life from now I should never see another trance or have another word from Emperor or his group, it would make no difference to my knowledge that all is well, that Emperor and others are all they claim to be and are indeed messengers that we may call divine. Be of good courage whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried? Everything, absolutely everything—from a spot of ink to all the stars—every faintest thought we think up to the contemplation of the highest intelligences in the cosmos, are all in and part of the infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay. Fear nothing and trust in God."

This is what it came to. The man who, "self-wise and thinking

himself learned," as the Upanishad says, turned his back on the Masters of wisdom, and sneered at the wonderful powers of Mme. Blavatsky, ends by "finally surrendering his own life to the direction of Imperator"; and pouring out his soul in second rate séance-room piety. Such are time's revenges. But to return to our story. It would seem that, besides Imperator and the old-time controls, Dr. Hodgson came into contact with another class of beings through Mrs. Piper; namely, the disembodied part of certain people recently dead. The pioneer of this band, it would appear, was the individual usually called "George Pelham," or simply G. P., in the Psychical reports, his real name being concealed in deference to the wishes of his friends. G. P. was a young man, well known in university life, and of a rather wild and stormy disposition. He met death by an accident, by falling down the steps of a house and breaking his neck, if our information is correct. He therefore comes into a class very familiar to students of these phenomena, as they are analyzed in the writings of Mme. Blavatsky and others. G. P., shortly after his death, began to communicate with Dr. Hodgson through Mrs. Piper, and in course of time succeeded in convincing Dr. Hodgson completely of his identity. We believe the records of these conversations have been preserved in full and can be consulted by anyone so minded.

Then came Dr. Hodgson's own turn. During the last year of his life, it would seem, he repeatedly expressed the wish to go over to "the other side," to continue his researches. "I can hardly wait to die"; he said to his friends. He did not wait long. Toward the close of 1905, though he had, apparently, been in perfect health, he was warned by "the controls," seemingly Imperator and his band of spirits, that he should avoid violent exercise, because his life was in danger. He disregarded this warning, indulged in a handball tournament, and fell dead in the Boston Boat Club. Within a short time, he was communicating with his friend Professor Hyslop, through the famous Mrs. Piper, thus redeeming a promise he had repeatedly made in life.

One striking incident, which helped to establish the identity of the new recruit on "the other side," is thus recorded by Profesor Hyslop: Dr. Hodgson—that is, his disembodied part—communicating by automatic writing through the hand of Mrs. Piper, asked:

"Do you remember a man we heard of in—no, in Washington, and what I said about trying to see him? . . . I heard of him just before I came over. Perhaps I did not write you about this."

It seems that, in point of fact, Dr. Hodgson had not written, and Professor Hyslop could make nothing of the communication. A short time after this, however, Professor Hyslop had business in Washington, and happened to meet a gentleman in charge of a department in a large

business house, who mentioned that he had written to Dr. Hodgson a short time before the death of the latter, about a man in Washington who showed signs of mediumistic powers. This at once explained Hodgson's post-mortem remark.

Here is another incident, of the kind which Sir Oliver Lodge calls cross-communication; that is, where fragments, received through different mediums, are pieced together into a coherent whole. Professor Hyslop received an automatic communication from the disembodied Hodgson, through a lady whom he calls Mrs. Quentin. Going a few hours later to another medium, he received a further communication from Hodgson, alluding to the first medium, and saying that the place where the first sitting had taken place was near water. This turned out to be true, as the house was on a bay, though Professor Hyslop was not then aware of this, as he had gone there after dark. Hodgson went on to say that, later in the day, he would try to communicate again with Professor Hyslop through a third medium, Mrs. Smith, and would try to give a message about certain books. Professor Hyslop went to Mrs. Smith that evening, and Hodgson tried to communicate, with no great success, however, though he did manage to say something about books.

It is the cumulative force of hundreds of incidents like these, that has convinced Sir Oliver Lodge and his colleagues of the identity of the controls with their former friends and associates, Myers, Gurney and Hodgson. And it was, we believe, the success of these first experiments with G. P. and Hodgson that led to Mrs. Piper's being asked to go over to England, to make similar experiments under the supervision of Sir Oliver Lodge and his colleagues; and it is the success of these later experiments that is heralded in the address we quoted at the outset. It must not be supposed, however, that Mrs. Piper has been the only channel of communication. On the contrary, as many as ten or a dozen mediums, or "automatists," as Sir Oliver prefers to call them, have been involved. In this way it has been possible to receive the cross-communications alluded to, where fragments unintelligible to the medium themselves have been transmitted through different mediums, and then put together again, like a Chinese puzzle. This of course implies a very intelligent co-operation on the part of the disembodied workers, and a very thorough realization on their part of exactly what is being done, and why it is being done. This co-operation has gone far, if the report is accurate which represents Sir Oliver as saying that, before his death Mr. Myers prepared a paper which he sealed, and had locked in a safe, its contents being known to him alone; and that since his death, he has with full knowledge and purpose communicated the contents of the sealed paper by automatic writing through a medium, and that this message is

identical with the sealed paper, which was later opened. We have not accurate details of this last experiment; so we can only allude to it in passing.

There seems to be a great difference in the power of mediums, or "automatists," to "get a message through," without confusing or diluting it. And even under the most favorable conditions a good deal of the mind of the medium seems to adhere to the message. In the case of automatic writing, there will be a difference of handwriting with each new communicating intelligence; yet at the same time there will be a general resemblance, more or less marked, to the writing of the "automatist" running through the whole. And the vocabulary of the medium will also have its influence, as Dr. Hodgson is reported to have said: "I have to use the medium's word; I cannot get my own word through."

Another very interesting fact has been noted. We spoke, a little while ago, of the disembodied part of "George Pelham," the "G. P." of these experiments, who died a violent death a few years ago. It seems that G. P. attained such proficiency in the art of bridging the two worlds and "getting things through," that he was able to initiate the disembodied Hodgson in his first efforts, and even to supply "power," where Hodgson's own power was insufficient. For if there is a difference in the power and "transparency," so to speak, of the "automatists," there is just as much difference between the powers of "controls," the disembodied persons or beings who are communicating through the mediums. It is said by those who have been carrying on these investigations that, while they have had abundant communication with the disembodied part of the late F. W. H. Myers, they have found it singularly difficult to get from him proof of his identity which, besides satisfying themselves, will have definite evidential value. They have indeed received many communications which seem rather to be free and flowing fiction, let us say poetical improvisation, than mere matter of fact.

This suggests a very interesting question: If we are in this case really communicating with the late F. W. H. Myers, with what part of him are we communicating? And in what state of consciousness is that part? Professor Hyslop has declared his belief that, just as the medium must fall into a trance in order to receive communication from "the other side," so the "control," the communicating personality on the other side must also fall into a trance in order to come into rapport with the medium; and until this process is thoroughly mastered, the communicator is quite likely to have lapses of memory, periods of muttering and incoherent speech, and spells of free and flowing fiction, such as characterize the trance condition. This would account for the irrelevancy, the

inanity even, of vast quantities of communications purporting to come from the "spirit world." We are not communicating open-eyed with a soul wide awake. We are communicating, through the psychic nature of an entranced medium, with a soul which may be in a trance, or dreaming, or even delirious, according to the character of its own psychic state. The medium's trance is not voluntarily entered, or self-induced; nor, it seems, is it induced hypnotically by the experimenter. The fact seems to be that the control on the "other side" hypnotizes the "automatist," and draws the conscious personality out of the body; and then takes possession of the body, perhaps entering it, and using it either for automatic speech or automatic writing, according to the character of the medium and the control. Sometimes two messages are received from different controls through the same medium at the same time, the right and left hands writing independently; and it is said that Mrs. Piper has even given three messages at the same time; two by writing and one by automatic speech.

A rather gruesome tale comes from one of the group of experimenters whose work we are describing. It illustrates this possession or obsession of the body of the medium by a control. The control in this case was a man of science, who had recently died. He was new to the work, and was being taught to communicate by G. P. and others. The experimenter who told the story was called to the door, shortly after the sitting began, and passed behind the medium, who was a woman. Instantly all communication ceased, and the medium remained rigid, in a trance-like condition, for twenty minutes or half an hour. Once or twice she muttered:

"You won't let me die? I don't want to die!"

The experimenter soothed and reassured her, telling her she was in no danger. Finally she returned to her normal self. At a later sitting, writing through the medium, G. P. explained what had happened, saying to the experimenter something like this:

"It did not look as well from this side as it did from that! X—— [the recently deceased scientist] had just taken possession of the medium's body, when you walked behind her and cut off the current. Then X—— suddenly realized that he was in a woman's body, and felt the small hands and skirts, and could not understand what had taken place. He began to rage like a roaring lion, and R. H. [Richard Hodgson] roared laughing at him. Finally we got him out, and even then he had to go through all the process of dying." This probably explains the medium's plaintive muttering: "You won't let me die! I don't want to die!"

We may have to say a good deal more about these experiments, as time goes on. In the meantime, it seems necessary to say this: This

whole system of communicating with the dead through mediums is nothing more nor less than necromancy, and, as necromancy, has been reprobated by the spiritual teachers of all time. It is not merely that mediumship is in the highest degree dangerous and injurious to the medium. And we can well see that the likelihood of being suddenly hypnotized by some being on "the other side," who may be pure or impure, benevolent or malevolent, as the case may be—thrown into a trance, forcibly expelled from one's body, and entirely unable to control the uses to which that body is put by its new and unlawful occupant, presents sufficiently dangerous and shocking possibilities. But there is the further danger, and it is a very real one, to the "communicating entity." We have already seen that there is every reason to believe that the communicating person on "the other side" must fall into a trance state, or be thrown into a trance by some more expert disembodied person; and that communication is sometimes nothing but a mingling of two deliriums, that of the control, and that of the entranced medium. Further, we have, from analogy, every right to believe that these induced trances are as hurtful to the disembodied, as they undoubtedly are to the embodied participants. And we are expressly told by the sages of all time that nothing is more harmful to the recently deceased person than this enforced and artificial return to earth-life through mediumship; and that it constitutes such a disturbance of the nascent spiritual state as to be comparable to the untimely bringing forth of a child. Nothing, we are told, is more harmful, and therefore more sinful.

What repulsive possibilities this kind of necromancy offers, we may judge from a story recently published in France. It seems that a young girl recently died in a hospital, or at least was believed by the medical authorities to have died. Several physicians got permission from her relatives to experiment with her body, which they carried to a laboratory and immersed in a warm bath, through which, after the water had been slightly acidulated, electric currents were passed, mesmeric passes being meanwhile made over the seemingly lifeless body. After awhile, there were signs of returning life. The girl revived, recovered the power of speech, and told an extraordinary story of her previous death, and what had followed it. In the hospital, she said, she had sunk to sleep, and this sleep had merged in an indefinite period of unconsciousness. Then she had recovered consciousness, and felt all her life-forces gathered together in her heart, her consciousness, meanwhile, retreating to a remote corner of her brain. Then suddenly her consciousness passed outside her body completely, and she was able to look down at the body lying on the bed. Then, after awhile, there came a gentle shock, and she felt the last thread connecting her with the body snap. At the same moment, gifted, as it were, with a new power of sight, she saw nameless

monsters contending for her body, and then, some time after this, she awoke to consciousness in the doctors' hands. At this point, the story continues, she became violent, and one of the doctors quieted her by an injection of morphine; quieted her so effectually, indeed, that she was presently dead for good.

There are two possible views of this story, if we set aside the supposition that it is mere fiction. The first is, that the hospital authorities were mistaken, and that the girl was not dead in the first instance, but in a condition of trance or coma, from which she was revived by the electrical and mesmeric treatment. If we accept this view, then it seems quite certain that the girl, having been revived, was killed by the morphine injection; was, in fact, murdered by the doctors, in their horrible experiments. The other supposition is, that the girl was really dead, and that the experimenters really did succeed in bringing her disembodied personality back into her body, and giving her the power to speak and communicate with the living. If so, this is necromancy pure and simple; or rather, impure and simple; just such necromancy as the witches and sorcerers of all lands have indulged in; black magic of the most shocking and sinful kind. What harm may be done to a soul just beginning to enter the higher spiritual states that follow after death, by this kind of assault from the material world, we may imagine; better still, we can obtain the precise facts from the masters of wisdom who have already covered the whole ground of these mysteries in a conclusive and convincing way.

And this brings us to a vital point. It may be said, in extenuation of this horrible necromancy, and it doubtless would be said by men of high aspiration like Sir Oliver Lodge, that, even if it can be shown that grave harm results to both medium and communicating personality through these experiments, nevertheless such good will follow to humanity by the scientific demonstration of immortality, that the harm is but a negligible quantity, and should be willingly incurred: in fact, the same kind of plea as is made for the sin of vivisection. The answer to this is as old as the hills: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Or, to paraphrase, if men are not led into spiritual lives through spiritual teaching, they will never be led into spiritual lives through necromancy, even though it be adorned with the name of scientific research. The truth is, that the views of life after death which are gained by these methods are likely to do more harm than good. They leave out of sight all the higher side of that life, for the simple reason that the communicating "intelligences" are as blind as moles to these higher sides, from which they are shut out just as a materialist is shut out—by the self-induced

limitations of his consciousness—from the higher regions of spiritual consciousness during life. And these higher realms are those which are really concerned with the things of our immortality. Only as we enter into them, can we really progress in spiritual growth, and enter into genuine immortality. The immortality of the séance control is but a false dawn, really a morbid and unnatural condition. And we can see this, if we consider that there seems to be no necessary connection between that kind of immortality and holiness. The really immortal elements, the things of spirit, do not enter into it at all.

We are therefore convinced, on the testimony of the great spiritual teachers of all time, that Sir Oliver Lodge and his colleagues are, with the best intentions, committing grave and far-reaching sin. Under the pretext of revealing spiritual states and spiritual truth, they are really revealing to the gaping multitude the astral rubbish heaps which are appended to our physical earth. They are, on the one hand, concentrating the attention of the living on these rubbish-heaps, to the obliteration of the true sense of the spiritual realms; and, on the other, they are keeping the disembodied personalities of their former friends immersed in these same rubbish heaps, where they are likely to come into contact with all kinds of impurity, and where, on the showing of the experimenters themselves, they must fall into a trance condition akin to delirium, before they can communicate; in which condition they seem often unable to distinguish between truth and falsehood.

If it be asked whether there is not an element of injustice in all this; whether it is not profoundly unfair that great men of science, with the purest intentions, should be allowed thus to stumble into far-reaching sin, honesty compels us to answer that there is no injustice at all. On the contrary, we can see, in this whole development, the clearest, most definite Nemesis. The scientists may excuse themselves by saying that there was no other way to get at these vital truths. This is false. There is another way, and that other way was opened wide before them, before the very men whose names have appeared in the present researches. The Masters of wisdom, the great teachers, whether of Eastern or Western birth, in whose possession is the real knowledge of these things, offered that knowledge freely to the very men with whom we are now concerned. Blinded by suspicion, egotism, sheer mental dullness, they not only thrust that wisdom aside, but they repaid the generous offer by calumnies; by pretended exposures, which in reality exposed nothing but their own folly. And having rejected divine wisdom, they have now found their Nemesis. They have fallen into necromancy, of a particularly dangerous and reprehensible kind.

These very men not only rejected divine wisdom, when offered to them. They would not enter in themselves, and those who were entering in, they hindered. They stood between the sages and the world, and persuaded the world not to listen to the sages. This is a grave fault, and grievously they are answering it. For through the working of the just law they are now compelled to give to the world the certitude of supermaterial realms which before they prevented from being given; and they are compelled to give this information under conditions of grave danger and injury to themselves. They stood with all their authority in the way of the enlightening of the world. They must now, morbidly and injuriously, transmit that light themselves; no longer pure, but turbid, tarnished, mingled with the gleams of the astral Gehenna, the rubbish-heap in which are disintegrated the waste materials of life. And this turbid and impure light is now offered to their followers, whom they dissuaded from receiving the clear light of truth offered by the masters of wisdom and their agents, a quarter of a century ago. Here, indeed, is another of Time's revenges; and over this whole effort of research we are tempted to write the age-old inscription: "An evil and adulterous generation seeketh after a sign."

The essence of Faith (most mysterious of spiritual powers) is a genuine belief in the goodness of God.

OCCULT APHORISMS.

THE MYSTERY OF PAIN.

OF all the mysteries of human life the deepest and most baffling is the mystery of pain. For many of us, it constitutes the mystery of life itself, and certainly it is the last we shall fathom, for he who understands it is more than man, and is crossing the threshold of divinity.

The finest and highest types of men are usually those who have found it most difficult of comprehension. Judging the natural world in the light of their own compassion, they stand aghast at the vast amount of misery which a Divine Power or Law permits, knowing that if it were in their own hands they would not suffer it an instant. Thus, thrown back in the highest part of their natures upon such contradictions and inconsistencies, many have, from the best of motives, refused to believe in an overruling Providence or a future existence, and have devoted their lives to the amelioration of present conditions. This is logical and natural; and a ceaseless Why? has risen in all ages from aching hearts and bewildered minds. And still it seems that the Heavens give no answer, and that all the advancement of science, all the progress in art and industry have failed to touch the root of our perplexity. What reply have we to make to this long unanswered question?

There is not much to be said, for words appeal direct to the mind alone, and the mind has no plummet with which to fathom the depths of soul. I doubt not, however, that the true answer is writ large all over creation, but in a hieroglyph unknown to us as yet, since its Rosetta stone remains still undiscovered. Man has come a long way upon the road of evolution, but in comparison with that which lies before him, the space already travelled is as nothing. Could we realize this fact we might find a steadier patience as well as greater hopefulness.

Indications as to the direction in which to look for a solution of our problems never have been lacking, and those of quickened intuition, who have noted these and followed their leading, have evidently found certain satisfaction and elucidations, and have left messages behind, whose purport, however, has often proved as perplexing to the ordinary intelligence as the mystery itself. Nevertheless, let us consider some of these for a few moments, in a spirit of sympathetic inquiry. What may make our task more difficult is that past misconception adds its quota to the fog. In the early days of the Christian Church, for example, men thought they understood the meaning of certain of these symbols and acted upon them with the enthusiasm of young faith, only

to discover later how mistaken they had been; and so the very symbols themselves came to share in the disrepute and ridicule attaching to their misunderstanding.

We must strive to clear ourselves, as far as possible, of previous notions, and permit a fresh breath of rising inspiration to presage the glimmer of dawn. The first statement which seems invariably to stand out from the mass of testimony both because of its startling nature, and also because all agree upon it whatever other differences may exist, is in itself a complete contradiction, no less than this—that pain is joy. Few are willing to progress further in a line of investigation whose first pronouncement is in nature and form so absolutely unreasonable. And yet this is the direction we must follow; which the saints, the prophets, the martyrs, the seers of all times and in all religions, have unhesitatingly pointed out.

Let us consider the nature of man. We all agree in its duality, whatever other distinctions we may accept or reject, and this duality expresses itself in a higher and a lower nature, or in one that turns to the good and in one that turns to evil, or the soul and the flesh, as others have named it. These two seem to be in ceaseless opposition and constitute a veritable battleground, whose result, either way, appears to many without meaning. But granting this dual nature, may it not be that all the experiences and emotions of life create equally divergent effects upon either side, and that what is pain for the one is joy for the other? This is what those who have had no experience of spiritual life are unwilling to grant, and yet it is the meaning of the testimony of the saints, given often in highly coloured and extravagant language, or under figures of rhetoric so exaggerated as to appear grotesque to our more sophisticated ears. Nevertheless, hundreds died, and died cheerfully, because of this faith, and the conviction which enables a man to rise above slow torture and rejoice in it, is not one to be placed indifferently aside, no matter what its outer expression may be.

One thing seems certain; that a complete reversal of all ordinary views of life and happiness must take place before such a state is possible; for the long line of saints all agree in this, that each one of them *chose* suffering, embraced it eagerly, and recommended it as God's choicest gift to man. "Pain is necessary to holiness," writes one. Says another, "Like the cherubim suffering carries God, which is to carry the Light itself . . . the soul which perseveres in her patience is sooner or later clothed with a marvellous power, and ends by becoming unconquerable." This would indicate that pain is the *awakener* and the *initiator* into the higher or spiritual life, the means by which we attain the gifts of the spiritual life; that by its aid we may rid ourselves of that which symbolically we call the "flesh," and so enter a higher state of

consciousness, a plenitude of power and illumination, which gives us the joy of the Blessed.

To-day this divine ecstasy, this joy of pain, is considered morbid, yet all the great teachers have inculcated it by life and doctrine. Are we, I wonder, so much wiser than they? The shadow of the Cross lies athwart human life, and by divine decree ever shall so lie until men accept its meaning. Then they will find it was indeed but a shadow, caused by the brilliance of the light streaming from the Heavenly World. I suppose it is impossible for some kinds of natures to comprehend that which is well known among disciples of certain degrees, that the delight of sacrifice is so great that they must carefully be kept from it, lest they come to do it for the pleasure they find in it, rather than impersonally; and so grow in vice rather than in virtue.

We shall be wise if we can bring ourselves to realize that our point of view is material, that we judge joy and pain by the standards of the "flesh," not by those of the spirit; for we shall then have taken an important step towards a juster appreciation of our difficulty. "We who cry out and complain if God but touch us sharply, how are we to understand when St. John of the Cross tells us that we are to love tribulation more than all good things, and are to be at home in the sufferings of Christ, and that there are souls who would gladly pass through the agonies of death to enter deeper into God?" Yet it is a blessing to know that such desires are possible to man. And if to one man, why not to all? to you and to me? There is an inspiration in such a thought, a sound like the opening of dungeon doors, or a flash from the battlements of Heaven.

May not this be part of our inheritance—the inheritance of the saints in light? part of that wonderful portion of knowledge and power which the gradual processes of time are leading towards; not from one blackness to another, but from glory to glory, prepared for us by a Love and Wisdom far beyond our comprehension? Surely the purposes of God for humanity were trifling if *we* could understand them!

Joy, as we know it here, is a beautiful rainbow thing, composed of a shaft of sunlight falling upon mist, which we can never grasp, over which we have no slightest control, and which any instant may vanish from our fond gaze, never to return. This is no fit object for an immortal soul. Lovely flashes and dreams, we may prize them if we will, as we should, indeed, note and prize each experience life sends us, knowing that each bears some message, and is for our instruction and uplifting.

But let us not call them Joy, that sacred name which conceals the essence of God himself; that symbol of our godlike heritage; that promise, in our longing for it, of endless satisfaction, whose divine nostalgia bears our most precious hope.

CAVÉ.

THE UNITY OF RELIGIONS.*

STRICTLY speaking, the title of this paper is a misnomer. We speak more correctly when we say that there is in reality but one Religion—that is, Religion *per se*, or the religious instinct which is part of the root nature of mankind. This instinct, or impulsion towards Religion, is primeval; we find it everywhere coexistent with mankind; as men evolve, it manifests in many beliefs, doctrines, dogmas, creeds, philosophies, symbols, churches, finally flowering into what we call “the Great Religions” of the world, those which at some period of their history have flooded the attentive world with light. But the flower is not the fruit, and Religion has often been found to have its rich fruitage in simple beliefs and trusting hearts which had inclined to no dogmatic or formulated religion, but which had entered into lowly converse with the Father, and had realized the Presence of God. We shall grasp the distinction better when we remember that a man may have no formulated belief whatever, may belong to no church, no society, philosophical or ethical, and may yet be a deeply religious man. The converse is also perfectly possible. We may be placed by our own will in all these centers, and yet may have a minimum of the religious instinct, of the natural Religion, that which leads Man to seek for his own soul and for its true relations with the universe and with spiritual Being. Let us then accept for the moment this distinction between religions and Religion, looking upon our topic in this light, with the additional proviso that the two may be and often are found joined together in the illumined unity of devout minds.

It is Unity which we seek, for it must inhere in Religion—in the religious instinct of Man—as we see when we remember that the essence of Religion, its Alpha and Omega, is that it leads Man away from himself. Religion is One in very truth. It is the aspiration of the human towards the Divine, the outreaching of Man towards that which is higher than himself. The catholicity of this upward trend of the human heart reveals to us the unifying factor; among the multiplicity of creeds, the religious instinct itself is everywhere the same.

If we go back to the beginnings of mankind, so far as history has enabled us to do so, or if we consider what may be called embryonic Man in the savage state, we find in primitive and wholly uncivilized conditions distinct traces of the religious instinct. Historians have told us that no tribe of men has as yet been found without some form or mode

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of Religion, however crude, and (to our eyes at least) unworthy of that name. May we not venture to believe that in a just Balance weighing all the environment and conditions, no spark, however feeble, however defiled by materiality and ignorance, which was yet the faint and intermittent ray put forth by an inchoate mind darkly seeking something higher than itself, would be wholly denied the noble title of Religion? History records periods in which mankind has been as

“An infant crying in the night;
An infant crying for the light
And with no language but a cry.”

The cry has arisen from the formless plane of primitive nature; it has been wordless as the flicker of a flame is wordless; yet for the wise, the flame has a voice.

The earliest traces which we find of the religious instinct active in Man enables us to take note of certain points. For example: there seems to be a three-fold basis of Religion which is always found. At the very root of the religious instinct we discover certain essentials. There would seem to be one Law, having this threefold base. The Law is the Law of Love. The moment that we conceive of a Being—or it may be a Something—greater than ourselves, greater than collective mankind as we know it, then almost in the same breath we address ourselves to this Power; we entreat It; we propitiate It; we look upon it as a Giver, having something to bestow and willing—conditionally willing, it may be, but still willing—to fulfil Its function of bestowal. This conception, however overlaid by selfishness and ignorance, is still a far-off recognition of the reign of the Law of Love. This Giver exists to give; that is the function of the Power which primitive Man sees in the storm, the darkness, in the upheaval of Nature as in her most smiling hour, and whether to ban or to bless as he sees it, the fact remains that we have here a dim recognition of the Divine Nature—that it always gives. The heart of Man has never conceived it otherwise. That which is above him has always been the Giver. And this giving, this expansion towards the universe on the part of the Supreme Power, is the evidence of the spiritual nature of the Law of Love as it first dawns upon the untutored mind. That mind has not named the trait; it is left to us, observers of a riper era, to name it. We come to recognize that all races of Men are impelled from within towards Something outside and beyond themselves; Something, it may be, better than themselves, but at all events Something stronger, higher in the scale of Life, richer in power; Something able to reward, to protect, to save or to destroy.

Thus the first manifestation of the religious instinct is the recognition that there *is* Something greater than myself, and from this idea of

Something greater, Something beyond me, I go on to feel that It must be better than I; better, that is, in such form of excellence as I am fitted to recognize. If I be a savage, my ideal may take the shape of a greater strength, a wider power to slay the foe and to exalt the friend: or it may be the fuller license in the share of the spoils of combat and chase which that misshapen ideal is able to confer upon me. Clearly, the first, tentative outreaching of the religious instinct is toward a Greater-than-self, toward an ideal Power which reigns somewhere, somehow, above me, and which I wish to enlist upon my side; whose benefits and protection I desire to claim; with which, in short, I desire to ally myself, desiring it even unto the point of invocation and sacrifice. We must mark this first point well: the wish to ally myself with the Greater-than-I, is the initial step, on the part of Man, toward a recognition of Unity; Unity as between the Greater-than-I and himself, in the first place; and, in the second place, Unity as a desirable—that is an ideal—condition. Overlaid with selfishness, greed and fear as it is, we yet have here the first trembling step of the human soul housed in the depth of the human heart toward a goal that is immortal and eternal. And though this goal be hidden in the icy mists of Time, nevertheless it is a goal, an ideal of such exceeding sweetness, of such undying power, that even its first, feeble flicker in the heart of animal Man has the quality of impelling him to look beyond himself for the fulfilment of that heart's desire. So doing, he has taken the initial step in *spiritual* evolution, and through age after age of increasing enlightenment he will find the essence of the matter to be still the same: only the desire of his heart will be different, ranging the wide, the universal gamut, until at long last he comes to desire singly and solely, the Will of the Father. So that we have here, throughout the life course of a man—or the life course of a human race, if we prefer so to view it—the concept of Unity, of a Unity in diversity, which finally rounds itself to one, clear, spheric Whole. It is in this way that we may see a rudimentary concept of Unity as the earliest base of the religious instinct in Man.

The second side of the threefold base brings us one step further. It is the aspect of Sacrifice.

No sooner do I glimpse the Greater-than-I, than I think I must attract to myself the favor, the attention, the affection of this Power. How shall I achieve this end? How propitiate and please It? Experience has shown me what pleases, what disposes *me* favorably toward others: it is that they shall make sacrifice before me, shall bring offerings unto me. So I hasten to take some of my possessions, or to acquire such and such objects as my labor or my combat or my chase may obtain, and which are known to be pleasing unto the Power, and these I offer up to that Power. Being a savage, steeped in ignorance of all kinds, I *rob*

myself as little as may be in making my sacrifice. But as my consciousness enlarges, as my need widens and deepens and my desire grows imperious, I begin to give of my best, seeking better to please. Later on, we find this impulse fully established and recognized; it is a canon of the law that a man shall give of his best to the Lord God. A few steps further in human evolution, and the sweetest Voice of all declares that the best which I have to give is myself, however unworthy the gift may appear to alien eyes. Do thou come unto me! This is the call which so stirs the heart. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is rest for our souls that is offered if we will give ourselves, if we will take upon us that tender yoke.

The savage has unwittingly touched the earliest manifestation of this light in his idea of sacrificial offering. In something the same fashion, the "civilized" man of to-day—no less than primitive humanity—has been known to offer as little as may be to the God of his confession and time. Doubtless this trait of withholding oneself, while lavish in material offerings, will remain cloaked and veiled, a shadow in the shades of human nature until that nature is purged of self. Perhaps the purely human side of our nature, so strangely composite, will always seek how little it can give to God and yet retain His favor, while the very seal of the spiritual nature in us is the willingness—the joyfulness—to yield up all unto the Will of the Father.

Thus this dim idea of Sacrifice, involving and including some far off idea of self-sacrifice, is the second aspect of the threefold spiritual base to which we have referred. Whenever a human being desires excellence, attainment, success, power, there we find, first; self-identification with his ideal, however crude and debased (from a higher standpoint) it may be; and, secondly, that he makes sacrifice for it; the sacrifice of ease, of pleasure, of other tastes; of health, it may be; of time, of sleep, of comfort or of happiness in one or another form. Every man knows, practically, that he must give if he would receive. If he would attain, he must work; he must sacrifice at each point of contact with the incoming power. Even Genius has been defined as an infinite power of taking pains, and assuredly we may descry in the highly sensitized nature of the genius the source of the sacrificial pains he must endure. Is it not a strange thing that this principle, so tacitly recognized in regard to the desirable contents of this world, is so frequently overlooked in respect of spiritual attainment? Yet how clear the Voice. "He that loseth his life for my sake shall find it."

The third aspect of the threefold base is Obedience.

One who had deeply studied life, once pointed out that "respect for and obedience to Law" typifies "the subjection of the lower nature to the

higher," adding that the lesson of every Religion worthy of the name, "is that it stands for Obedience." Must not this always be so? Wherever we find recognition of an underlying law, or submission to rule, are we not *in essence* looking at a manifestation of obedience to the nature of Being? Even the small rules of social association convey this teaching; all stand for the subordination of self to wider and more general interests. The savage who worships his fetish, who prays, sacrifices, talks to it, does all this in the belief that he is following out a line of action which is based upon observed rule. He does not consciously reason thus, of course, but still we find that he does one thing and recognizes another as "taboo"; this or that will not please the fetish; such and such actions are traditionally pleasing to it. In a measure he is constrained to some degree of self-control; his observance is not altogether as he would wish, but is conducted as tradition and experience of the ways of the power may advise, or the medicine-men command; they are obeyed as later on we find the priest, the prophet and the seer obeyed. In all these cases obedience is the rule. In the worship of nature spirits, or the gods, we find the same traces. The very seasons put forth their mandates; the stars in their courses are obeyed. Largely viewed, the specific action matters little; what does matter is that Man is acquiring the spiritual quality of Obedience, an essential quality of the soul.

A further and higher trait is there as well for our finding. Just as we see that the gratification of desire or the granting of a prayer is expected to follow on after a sacrifice, so too, at the higher pole of human development we find that renunciation is said to be the forerunner of true happiness; that it is "the soil from which blooms the beautiful flower of Joy." We are thus enabled to follow the evolution of religious ideals from their crude, apparently ignoble beginnings to the aftermath sung by every saint and seer. We find that the spirit which moves in Man moves in him from his earliest dawn, that our human nature closes round a breath of something more divine. This Spirit in Humanity it is which traces out the path to be trodden, and the tracing corresponds to the unfolding of our discernment, and of our powers of attention and obedience to the guidance of that inner light. We are *gradually* led along this path by the Evolutionary Power. Whether we take the case of the individual man as under the Law of Reincarnation; or reject this thought and view the Evolution of the race as a whole, we find the same results. These may be summed up as the instinctive recognition, on the part of human beings of whatever stage of Evolution, of a twofold fact:

First: That happiness is only to be gained by the appeal to something higher than oneself; and that we cannot refuse this interior prompting.

Second: That the only Freedom worthy of the name—the Freedom

to Be—is only found by observance of and obedience to some law, supposed to be founded in the natural order of Being as viewed by us at the time and under our lights.

It does not in the least matter that Man is unable to cognize, or to name and label certain traits in himself. That may be for the historian, or for the intuitive observer of a much later stage of development. It is only as we come to unify that we discern the sweet workings of the law that makes for righteousness and know that Obedience and Sacrifice were with it from the beginning of Time; that in its august balance, Renunciation and Freedom are the same.

II.

We have now seen that primitive man has been led, by the workings of some law within himself, to reach out unconsciously towards certain fundamental realities. In so doing he has all unwittingly become a partaker of the Great Communion; he has entered the age-long Mystery. For he has *begun* to develop his spiritual Consciousness.

The next step of the primitive races has been toward higher forms of Religion than fetishism or the worship of idols. In their place we now get the worship of nature spirits, or of the forces of Nature. In other words, a further development of the idea of the nature of Being, its greatness and power. Also a clearer, a somewhat more sane comprehension of entering into relations with it. Some observation, too, of the laws of Life playing over the face of Nature; glimpses even of a conscious Purposiveness in these laws; some better worship, due to a more advanced ideal. Such a stage is followed, in tentative degrees, by the final emergence of some one among the great Religions, or Philosophies, of mankind. Here we must pause to ask ourselves; by what means is this transition of the religious ideal accomplished?

Men fall naturally into social groups animated by a common necessity, a community of interest, which eventuates in a somewhat uniform religious ideal. This grouping develops—by attrition—those laws or rules of Association which spring from the communal requirements, and without which no social body can maintain itself as an organism. The primary, the imperious demand made by those laws upon each individual of the associated group, is that each shall to some extent subordinate the personal desires to the good of the whole. The ideal of human solidarity, or unity; of sacrifice in order to maintain the cohesion of group or tribe, nation or race, gives rise in time to all human law. He who does not obey the rules enacted for the benefit of the whole, is thrust forth. These laws of organization cannot be escaped; they are the conditions of manifestation and association upon all planes of Life. There is, of course, continual oscillation; there is resistance and submergence;

there is individual gain and loss. Men are led by human affections and instincts to group themselves together; they are led by human passions and desires to struggle, one against the other: there is the push and the pull, the attraction and the repulsion; the higher self, agent of the associated whole; the lower self, separatist and divider. Through this attrition and oscillation Man develops qualities of sympathy, of fraternity, of human understanding; he has now a rudimentary self-identification with the social body, some faint intuition of community of religious ideal, of some order of faith and hope shared by his fellow men. He joys and suffers, he gives and takes, he rises and falls; he is in travail with the soul. Thus, by imperceptible advances but with a majestic continuity does the Law of Love work with its human children (guided by who shall say what Divine Beings behind the veil of Nature?), and a very precious attribute is seen to emerge. The moral Consciousness of Man arises slowly from the enveloping darkness of unaided Nature, and under the impulsion of the Spirit of Humanity, his ethical ideals are born. The first step has been made towards the evolution of the Divine Consciousness in him; the hammer of a titanic Spirit is beating fire from the iron of his life.

We now see that the laws of Association, like the fundamental basis of Religion, stand for Unity, and make for:

Sacrifice (of the unit to the whole).

Obedience (to the best interests of that whole, whether in social or religious ideal).

Freedom (under such laws as are enacted for the common good).

The original ideal of Unity is now more concrete, more developed. The religious instinct, expanding from within; the attrition of Association acting from without towards the center of his life, play upon his Consciousness, and to the original concept of a Greater-than-I, Man adds the further ideal of a Dearer-than-Myself: he will now yield up his desire-life, to some extent at least, for the communal life and the general welfare. He does this because he has made a *conscious* discovery. The savage knew it only as the animals know—with his instinct—but now Man *consciously* recognizes that, for him, life has no sweetness without the presence of his fellow men. Human Consciousness has put forth a blossom. How beautifully Sabatier puts it: "In every consciousness is a new principle of unification, the germ of an order grander and more beautiful than the material order which is maintained by physical law." This principle of unification it is which underlies the religious instinct, urging Man towards the formation of one ideal after another, subordinating each new mode of Thought to the requirements of the Spirit of Humanity. "It is a fact that the moral consciousness does not appear at the beginning of evolution, nor does it at any moment

burst suddenly into being all luminous and perfect," says Sabatier. This point once reached, the unfolding of religious ideals presses rapidly forward; the ordered processional of the great Religions begins.

It has been said that of all wars the religious war is the most bitter. This may well be: fanaticism has a shrewd flavor of wormwood and gall. The sign and seal of the religious instinct at a certain stage of its development—narrow but intensely pronounced—is intolerance of any religious ideal but its own. The difference between creeds is that which at this stage is most insisted upon, is that which is at once prized and most condemned: there is a sharp reaction away from the ideal of Unity. This is but a stage of progress; the pendulum will next swing the other way; it is the earlier question of oscillation and attrition. Man needs but to look a little below the surface of creeds to see that one Religion arises out of another, that they follow one upon another as wave follows wave upon the sea. Religions evolve, and alter in evolving; there are traits common to them all; each is at once the vehicle and the educator of some given type of human mind. Indeed it is easier to point out similitudes than to emphasize differences, once our minds are attuned to this sweeter song.

III.

The classifications of Religions, and the order of their succession is the task of the scholar, a task so wide that even a sketch of it looms far beyond the limits of this paper. But we may glance at the leading tenets of a few of the better known Religions in search of a unifying thread—shall we say a "thread soul"?

In Nature worship we have an acknowledgment of the modes or manifestations of Life—Being. As the idea of human relations with the Supreme Power takes the field, we get the thought of the growth of the soul, or Animism. Spiritism brings us to the worship of souls that were human and have departed from the plane of visibility. In Polytheism the object of worship is the individual soul, now become divine. In Dualism as in Monism we have a definition, in terms of human thought, of the nature of the Divine. So we may see that we never get away from the nature of Being, and the relations of the human soul to that nature.

Approaching the Great Religions we do not find that the case has changed. The object of all religious thought is to make manifest the inner loveliness hidden in the Divine Life, as a man draws forth a statue from the stone. India gives us a colossal conception of Unity—the One Self: embraced in this fundamental idea are:

The Immortality of the soul.

Reincarnation.

The identity of all selves with the One Self.

The Law of cause and effect (Karma).

That the destiny of Man is Deliverance, final and complete.

Within this field further teachings and philosophies arise, but over all is the One Self.

Then we have the golden Age of Greece, when sages builded into their philosophies some murmur of the universal song. Thales, Orpheus, Plato, Socrates, Pythagoras, Iamblicus, Plotinus—to count these names, each expressive of a different ideal of the ordered sequence of Being, is like the counting of gems strung on a silver cord. Pythagoras taught the immortality and pre-existence of the soul, its reincarnation also; the perfectibility of Man as well, and the Brotherhood of the three degrees of Becoming, which are said to have embraced:

The *Akoustikoi*, or hearers; those who heard in silence the teaching of the master.

The *Mathematikoi*; those who had as their task the training of the mind.

The *Phusikoi*, or those fitted to examine into the nature of the world and of Being.

The Stoics followed with Epictetus; then the mystical theology and the restoration of Platonism by Ammonias Sakkas, the son of Christian parents of an humble walk of life: he was a laborer, but abandoned his occupation and his Christianity in order to promulgate his philosophy. With the passing of his pupil, Plotinus, passed the "last light of Greece," about A. D. 204. A modern writer says: "The whole purpose of the doctrines of Plotinus was to direct men towards the blessed life, a kingdom of heaven attainable by them. Having a faith in the illimitable destiny of the human Soul, he directed all his energies towards showing man how to attain a knowledge of God, union with the Divine, called by him the Contemplative Life. True, there were other lives—the political life, the moral life—but these had no rationale but as steps in a ladder leading to the highest." The ideas of Ammonias Sakkas and Plotinus have a most familiar ring to Christian ears. In this we find the teaching of the "kingdom of heaven," and the allusion to the political life being other, reminds us of rendering to Cæsar "that which is Cæsar's, to God, that which is God's." The teaching of Reincarnation, indubitably held by some among the early Fathers of the Christian Church, is here as well, side by side with the culminating thought that union with the Father is to be sought. ("Be ye therefore perfect, even as your Father in heaven is perfect.") These men were inspired with the melody and the simplicity which sit at the heart of Life. It is much the same inspiration as that which speaks to us from the Christian Gospels. Greece as a whole seems to stand for a splendid Freedom, like the glad beauty compelled from the rock—be it lovely form or fiery spark—that Free-

dom which Epictetus found when he was dragged through the streets in chains.

In ancient Egypt there were also several forms of Religion, great learning, sublime conceptions. Petrie says, "Once firmly established in Rome, the spread of Imperial power carried her" (Egypt's) "worship over the world; emperors became her priests, and the humble centurion in remote camps honored her in the wilds of France, Germany, Yorkshire, or the Sahara." Egypt had her worship of the Queen of Heaven and her Son, until the spread of Christianity altered their attributes but not their nature. The influence of Egypt in the Trinitarian dispute is worthy of comment. From our immediate point of view, the specialization of the religious influence of Egypt would appear to be Obedience. Law, Order and the Will of the Gods stand forth with marked emphasis.

The latest born of the Great Religions—the Mohammedan—"under the impulse of a great and dominating idea, within the space of eighty years from its birth, had spread from the Indus to the Tagus, from the Volga to the Arabian Sea," says Hare. We find many of our own ideas in the Religion of Islam: its cardinal principle is said to be a belief in the Unity, and in the power, mercy and supreme love of the Creator; God is omnipresent and the will of Man is free. Judge Ameer Ali thus quotes its conception of Evolution, as given by an Islamic poet. "Dying from the inorganic we developed into the vegetable kingdom. Dying from the vegetable we rose to the animal. And leaving the animal we became men. Then why should we fear that death will lower us? The next transition will make us angels. From angels we shall rise and become what no mind can conceive; we shall merge in infinity as in the beginning. Have we not been told: 'All of us will return unto Him'?" (Koran.) The youngest Religion, like the most ancient, has Unity as its theme.

Of Persia, China, Japan, we understand less, but here and there our mist is penetrated by the soft shining of their star. Over the eternal snows which wall Thibet away from the world, come stealing whispers of truths immemorial, and their icy fastnesses seem to the inner ear of thought to obey the mandate: "Oh, ye Frost and Cold. Oh, ye Ice and Snow, bless ye the Lord: praise Him and magnify Him forever." At the apex of Time as we know it stands the figure of that Buddha whom men call "the Light of Asia," he whose rapt contemplation has a silent influence upon our western world to-day. Thus by degrees our thought returns upon itself, remembering One who came telling of the spirit of Love more clearly than any other; He who taught of the joyful soul of self-sacrifice, and whose "greater love" laid down his human life for foe as well as friend.

Comparison of our Christian ideals with those of other lands and eras is of the deepest benefit, showing the similarities and the variations

of the universal theme. It is a common error, not with the student or the philosopher, but with people in general, to think of Religions as though each were a rigidly defined creed, standing alone, aloof, and fixed to all time. More exact thought, though it skim but the surface of history, shows us that all Religions have evolved and taken on form after form: there is reincarnation for Religions. A group of Italian writers have recently told us that our Christian Religion was "first Judaic, then Pauline, then Hellenic, then universal." In his *Penetration of Arabia* Hogarth tells us: "Remember that, not only as the head and fount of pure Semitism the Arabs originated Judaism and largely determined its character and that of Christianity, but also the expansion of the Arabian conception of the relations of man to God and man to man (the Arabian social system in a word) is still proceeding faster and further than any other propagandism." Another writer shows us that the ancient Scandinavian Religion exhibited correspondences to the various Aryan Religions. The briefest glance at these vast systems, these names glorious with the nimbus of Thought, must make the sectarian pause. He can no longer regard his own Religion—be it what it may—as something which exists by itself and owes no debt to any. Trace back a few centuries of the flight of Time, Oh! would-be dogmatist, and see where your church or your creed stood then, 'ere you dogmatize as to your favorite crystallization of its teaching. For we see that when a Religion reaches its high-water mark, rebels arise within it, much in the same way as segregations of unit-cells split up in the human body, and out of the protests of iconoclasts a new aspect of the doctrine comes forward as the latest and most efficacious form of belief. In our own day we have witnessed the rise of the "new Theology," which is the old, as Archdeacon Wilberforce, with others, points out. Nor can we be ignorant of the birth data of our Protestant form of Christianity; its name is its registration. The study of Comparative Theology, coming more and more into favor, has done us service in its comments upon the similarities between the religious ideals and symbols of Mankind. Although in this brief space it is not possible even to allude to them, yet it is one of the signs of our times that but few people will not know where to look for them, since they are even to be found in popular handbooks.

We come thus to see that we are really spectators, witnesses; we are looking on at the evolution of Religions and the religious Ideal. We perceive that there are, at different eras and in different nations, varying concepts of the nature of Being. These concepts wax and wane, rise and fall; now one is predominant, now another; the new vision becomes the old, is buried, and then again arises as newly conceived. Religions develop; the message of the Founder is expounded and expanded by his followers. In the passage of Time churches build up their creeds; can divine authority be claimed for each addition, made as it is through human

beings? Reason and intuition join hands in revolt at the idea. The human mind, the wonder-spinner, has woven all these webs, extruding them out of its own texture. The prophet, the seer, the saintly revealer are succeeded by the priesthood, by authority incarnate and rigid; then the reformer comes, breaking the iron mould, and the religious spirit of the Movement pours itself out along some other channel of Consciousness. It would seem as if human Consciousness realized itself and its relations to Being, up to a certain point in a given Religion; then, saturated with experience in that direction, it seeks further self-expression and self-realization in some other ideal. Thus creeds are builded, and across the centuries we hear the muffled strokes of the mallet of the builders. Rock foundation, stately edifice, thus far fulfilling the vision of the Founder; but subsequent occupants have subdivided the interior into numerous rigid and non-essential compartments, from whose darkened "ancient lights" no perspective is visible and wherein all sense of proportion is lost, yet the original ideal is comparable to those fair and spacious mosques of Islam, shining jewels of architecture all glorious without and within, but containing nothing but the worshipper and his prayer, lest material objects should divert his mind from the contemplation of the Unity.

What, then, is the Unity underlying all Religions? Is it not this—that each offers to us some new aspect of the Supreme Power, and of the relation between that Power and the soul of Man? Each treats of the nature of Being. Each is an effort towards a realization of that nature, Divine and Eternal. The God—Ideal—that is the underlying Unity; the preoccupation of the religious instinct is with That, and with Its relations with Man. As the wave of religious experience broadens, we find men examining the problems of Religion now from this aspect, now from that; now dealing with the nature and attributes of the Deity, now with the will and nature of Man. The Pantheist, the Monist, the Theist, the Vedantin, the Mohammedan, the Christian, be he roman, anglican or non-conformist; be he follower of the latest mode in Religion, or devoutly minded man of no creed at all—all these are viewing the one problem from the particular point of view to which their minds are most open at the time; each one of us is satisfying some need of his nature, is working at his own angle of the world-problem. So each is wise if he takes the key of his own Religion and strives to find the Truth underlying that particular form provided for him in first instance by his training and environment. If he be not an abject thinker he must come to see that a creed is of manifest insignificance before the spirit by which it is ensouled. Each Religion is, as it were, an ark containing a living, spiritual seed; genuflections to the ark obstruct our perception of the seed. Not the dogma but the truths of Being underlying that dogma are the rightful food of the soul within us. Humanity must be

studied in the collective sense if we would come to any just appreciation of religious phenomena and experience. Not for the student is a mind which, like an oyster, closes around the new substance and shuts out the magnificent surges of the ocean of Life. We must sweeten with tolerance and with sympathy that harsh, separative impulse. He who has once directed his thoughts to the conception of an Evolutionary Purpose ruling the religious development of Man can never again wear the fetter of a dogma nor entangle himself in the net of credal obligation. In the Great Teachers of Humanity he sees Avatar after Avatar of the Spirit Divine, leading men from stage to stage of religious experience and ideals, holding ever before the human heart a light of the Spirit after which the mere mind pants as the hart panteth for the water-brooks—and pants in vain. It is as we come to realize that we need not define too closely; that not learning but doing—*being*; living the life—is that which shall make us able to be called the “friends” of the Master. The Spirit to which the heart of Man serves as altar is guiding each one, by a different path, it may be, but to the same sublime goal.

In saying this we are not saying that the Truth is not with the churches. By no means. Each church is directly concerned with one or more aspects of Truth, however overlaid. The *essence* of all Religions is identically spiritual; they are all fragmentary truths, portions of the Truth which can never be known in its fullness until our human Consciousness more largely apprehends the Reality of Being. As the spiritual Consciousness of Man widens and deepens, more and more of the Truth will the temples of his faith enshrine. Our present ideals are based upon erroneous concepts of the universe and of the Life which pulses through it. But there is at the present time a Spirit moving through the churches, throwing wide many a long closed door. It is the same Spirit of Truth which reveals itself to Man—by infinitely delicate and intimate advances—within his own soul. Within all Religions, deeper than all non-essential forms and formulæ we feel the breath of the Mysteries: always there have been grades of the faithful, and only those fitted by purification and training of mind and heart have been permitted (with the permit of their own inner power) to study the unveiled Truth. Such have drawn nearer to the Greater Self; in finding that, the lesser self has become responsive to the pulsations of a grander orbit of Being. The Saints have found that the out-breathing of the Greater Self in the human heart proclaims the unity and sanctity of Life; it proclaims that Life permeated at every point by the Divine Will divinely working—that same Will whose shadow the savage saw and worshipped after his fashion, and to which we too, each in his own fashion, do unconsciously turn. Around the Divine Life our natures revolve, as worlds around their central sun; only that which the Saints have done in joyful accord, we do as yet in struggle and pain, our circulation impeded, our revolu-

tions incomplete. Religion and Life are one. It is indeed the Spirit of Divine Life which urges forward the evolution of the human soul. This guidance being our inheritance, we can the better understand why it has been said: "There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope and love."

Faith; in our soul and its immortal destiny. Hope; in the nature of Being, its Justice and Compassion. Love; love of the Father towards us poor prodigals; reciprocal love on our part for Him. Life is indeed holy: the deeper we go the holier it must become, since it contains such actualities as these. Along what obscure channels may not the ecstatic heart pour its stream of prayer and praise? Are the channels defiled? This pure stream will cleanse them. Are they narrow? This current will widen them. They are lowly, but the presence of Faith exalts them. Happy are we who live at a time when the Genius of Christianity is awakening the western world.

It is to the Spirit of Truth in all Religions and within all varieties of religious experience that the theosophist will turn; it is that which he is concerned to unveil in all modes of Thought, religious or otherwise. In fact, all Life being holy, all Thought should be religious in the sense that it should be reverent and sincere. Hence the true theosophist is he who endeavors sincerely, reverently and unremittingly to demonstrate on all sides and by the broad catholicity of his sympathy that the Theosophical Society exists—not for the promulgation of a creed, but for the preservation of a spiritual atmosphere. That atmosphere St. Paul has described for us in that pearl among sermons, his Epistle upon Charity. Charity, as he explains it, is the forerunner and prophet of Unity. It is by this light that the Unity of Religions is comprehended.

J. W. L. KEIGHTLEY.

*If ye love aught, ye have it: the loving is the having.
If ye aspire, ye attain; aspiration is the Way.*

OCCULT APHORISMS.

THE RELIGION OF THE WILL.*

THE WILL IN THE BODY.

II. CONTINUITY OF LIFE.

HUNGER, the search for food, sends the creatures roaming forth through the world. Hunger has driven them forward through form after form to every perfection of development.

It is still the hunger for the highest that is the lever and spur of all spiritual life. But let us consider for awhile the mere hunger of the body. That hunger arises because tissue is used up, and the loss must be made good. So the sense of something lacking drives the creature forth. Of course there might well be a being in which there is little or no waste of tissue; a rock, for example, which, in its fine stability and peace, is free from all restlessness and need. But to get that freedom, some of the essentials of life must be foregone; and if these essentials of life are present there will be movement, there will be change, there will be loss, and so there must be the repair of loss.

Of course there might well be a creature, a form of life, in which the loss could be exactly replaced by new tissues built up from food. And such a creature would be immortal. In truth, this immortal, self-repairing creature is the earliest form of life, and at one time, seemingly, was the only form of life. Immortality is the normal and original condition of life. Death is the later and secondary condition. The early life-forms, the creatures of a single cell of colorless jelly, knew no death, unless by accident. They lived forever; and in fact it may be said that the original unicellular creatures which were living a billion years ago, are living still. They have been wearing and repairing, wearing and repairing, eternally; and there is no reason why this condition of things should not go on forever; no reason, that is, in the nature of these unicellular organisms.

The law of life for these little immortals is very wonderful. Though they have no death, yet in a certain sense they have birth. But the peculiarity of the thing is, that you cannot tell which is the parent and which the child. For the plan works thus: the tiny jelly-speck in its ceaseless forward movement through the water, gathers ever new food, new building stuff, to repair the waste in its pliable little body. And the gain seems to go faster than the loss, through some law as miraculous as all else in life. So after awhile the little creature is twice as large as before, and can divide into two like creature, each in every way as

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good as the first. The little round creatures divides by gradually assuming a dumb-bell form, and then the dumb-bell comes apart, and the two new creatures start each on its own way, to go through a like process everlastingly. Now it is impossible to say that, of the two new creatures, one is more original than the other; or that one is parent, and the other child. Both are the same age; they are twins. So that, after this dividing process has gone on for a thousand generations, each one of the resultant myriads on myriads of beings is, in a certain sense, the original creature; has in him something of the original fund of substance to which he has simply been adding, with wise thrift and husbandry. Hence every one of these beings goes back to the beginning, and is immortal.

Immortality is thus the original law and condition of life; and it is one of the superb thoughts of philosophy that death, so far from being an original disability and doom, has really been developed by life, for life's ends. Death is a means for the greater perfecting of life. For it is clear that the original process of endless division of a one-celled being has no great possibilities. That kind of multiplication would be quite useless later on. If one pulled a man apart, or a horse, the halves would not be good for much, even though we have most of our parts in pairs, and might conceivably make up shortage, as the lobster replaces a lost claw. But after a thousand pullings apart, one would not be good for much. So it is infinitely better to make a new start every little while, with a brand new creature, perfect in every detail, and not mutilated by wear and tear. And there is the added gain, that this new creature, under the driving power of the miraculous law of evolution, is quite likely to be an improvement on what went before. So death and rebirth are necessary, if we would have any extended development of life, any rise from lower to ever higher forms.

Thus life brought death to aid in the everlasting work. And death has as its companion rebirth, the birth of a new creature, to take the place of that which passes away. In some cases, as in some butterflies, death and birth are so closely linked, that, as soon as the parent has produced the eggs for the new generation, it is at once enfolded by death. It has lived to produce new being; having done so, it dies.

There are many ways in which this replacing takes place. The ruling principle, once we get away from the primal halving process, seems to be, to keep the race as rich as possible by continual remixing of all its elements. And this mixing takes place through the union of pairs. One could hardly say, antecedently, that the union of two is a more probable source of new life than the union of three, or five, or seven, or any other number; but such is the general rule, though there are striking

exceptions; as among the bees, where many males unite with one queen. But the pair seems the normal mode, just as dividing into halves seems to be normal, rather than into thirds or quarters.

In early forms of life, marriage is a much older institution than direct sex union. By marriage, I mean the association of a pair, a male and female, in the common interest and common activity of rearing young. Among the fishes, for example, the salmon, the male comes up stream first, and forms a kind of nest in the shallows, where pebbles and sand offer tempting building lots; then comes the pairing, for association and mutual help in the care of young. Then the eggs are deposited by the female in the nest, and later the fertilizing element is added by the male. So that pairing for the rearing of young is an older institution than direct sex union. And among the sticklebacks, for instance, this domestic economy reaches high developments, since very elaborate and charming little house-nests are built by the males for their little wives, and a good deal of devotion and care is shown, though there is, of course, no direct sex union at all. Association of the pair for mutual help is the older institution; direct sex union is the younger.

Let us skip several stages of life, such as that of the virtuous toad, who winds the eggs of the family about his body for safety, until they are hatched out, and let us come on to those forms of life which are more like our own, such as the higher mammals, the creatures which feed their young on milk. Here we find certain marked principles governing marriage, certain wonderful laws ruling the continuation of race.

Broadly speaking, the entire order of mammalian animals living under natural conditions are sexual only for a few weeks in the year. During the rest of the year they are to all intents and purposes sexless; and in a great many cases the sexes live apart, and see practically nothing of each other except for a few weeks in spring time. The reason why spring is the favorite breeding time seems to be that, during the months when all nature is bursting forth into new life after the sleep and silence of winter, every form of food is more abundant, so that the problem of feeding a family is then most easily solved. If the young are brought into life in the middle of spring, both they and their parents are given the best chance; the search for food, inevitable and ceaseless, then sits lightly on them, and prosperity and well-being are fairly within reach.

Then, as the formation of the young animal before birth takes some time, some months even, in the higher forms, the pairing time must be set back an equal number of months, and the pairing must take place at that interval before the fat months of spring, or whatever season brings the best supply of food for that creature. These are the general principles; wherever they are worked out in detail, they are found to work in the same marvelous way as everything else in the perpetual miracle of life.

The seals are a good illustration, for example the fur-seals of the North Pacific. For a short time each year, they come ashore in vast multitudes, to breed, gathering along the strands of the Pribylov islands for miles and miles, a huge prostrate army. The islands are wrapt in chill and mantling fogs, and hid in these the seals have comparative safety from enemies. There their young are brought forth; there the future young are engendered; and then, after the white-furred little baby seals have shed their first coats, and, most unwillingly, have been taught to swim, the whole vast herds put off to sea again, and roam throughout the boundless Pacific wastes. For the next ten months, as far as union is concerned, they are sexless. They forget about sex completely, and each individual busies himself or herself with the search for food.

This is simply the type of what is general throughout the higher forms of animals life. And the great majority of animals are superior to the seals in one important particular. For the seals are polygamous, while as we ascend higher in life, monogamy becomes more and more the rule. Thus all the martial animals, lions, tigers, wolves, bears, are monogamous; as are nine-tenths of the birds and all the higher monkeys and apes, our kindred. Not only is this so, but a very large proportion of these higher creatures are mated for life, and are full of the most real and ardent fidelity. There seems to be a general feeling, since Darwin's day, that the gorilla and the orang-outan are discreditable kin, poor relations whom it is best to forget. On the contrary, we are a discredit to them.

Take the ordinary housekeeping of the higher apes. The father, with careful and far-sighted industry, builds a snug home among the branches of some lofty Bornean tree, and there, after due courtship, esconces his wife, and, in due time, their offspring. Then, with touching loyalty, he himself descends the tree and sleeps on the ground, ready to fight any foe who may try to climb up and molest his family. And these higher apes are strictly monogamous, and are mated for life. Their mutual devotion is more than human. There are brutes who consider themselves the superiors of these blameless tree-folk, and who go out to their leafy homes and shoot them in the interest of science; and they tell us that, when they have shot the husband of such a pair, the wife is distracted, and lingers about heart-broken, so that it is quite easy to kill her too. And when they have killed the wife of such a couple, her mate will fight to the death to avenge her. There is something divine in the animals; and such stories as these remind us that there is something more than the animal in man, there is something devilish.

This fidelity among animals is well known to most races of mankind. There is a tale of a polygamous Sinhalese, who, being converted, was told that he must restrict his conjugal arrangements. "What?" he

cried, with indignation, "only one wife, for a lifetime? Just like the Wanderoo monkeys!" And the Chinese, in their marriage ceremony, pay special tribute to the goose, which is by nature strictly monogamous, and mates for a whole lifetime. Birds, indeed, furnish examples of the greatest beauty in marital things. Nine-tenths of all the species of birds the world over are monogamous, and in very many cases it is known that they mate for life. With pigeons, this is notably the case; so that, once a pair of pigeons are mated, they may be added to an aviary containing many other pairs, without the least fear of the formation of other unions, and without any likelihood of cross-breeding. And the little parakeets we call love-birds really merit their name. When either the husband or the wife of such a little couple dies, the other will droop and fade, and genuinely die of love. Such lessons does Nature offer to the higher animals.

To sum up: By far the greater number of animals, and all the more important forms, including those which are nearest ourselves, come under certain broad and clear principles with regard to sex, to reproduction, to the continuation of the race to which they belong. These principles may be stated as follows:

The first principle is sacrifice. To take the very earliest form, the one-celled organism; reproduction means literally a tearing in halves of the living body, a loss of the half of life. It is true that this is later made up for; but that is true of all sacrifices, yet it does not make the sacrifice the less real. Sacrifice rules over reproduction through all later stages. Every animal, during the period when the young are being nurtured, is peculiarly vulnerable, peculiarly open to attack from its enemies. In general there is great loss of life at this very period and for this cause, and the great majority of animal parents will fight to the death for their offspring. We may go even behind that, and say that the very gestation, the very engendering of the young, in every case represents a definite loss of a part of life, and so a definite sacrifice.

The second principle is faith. This sacrifice is made in obedience to an implicit faith, an inherent certainty, an immediately acting force, which commands instant obedience, and which, in every case, compels the individual to transcend itself in the interest of others, in the interest of the coming generation, in the interest of the continuance of the race. We saw that there is a quite definite sacrifice in the search for food; the wolf must shake himself and rise from his lair; the rooks must flap their wings and scatter abroad, with much cawing, from the rookery; the laborer must rise from his well-warmed bed and struggle through the twilight, if they are to preserve their lives. A definite sacrifice is made through a definite effort; and this effort in each case requires a definite exercise of will, which we could perfectly well refuse to make. Every morning, when we rise, we realize that sacrifice, that definite exercise of will.

In the same way, the continuance of the race involves a definite sacrifice, through effort, through the exercise of the will. And now the sacrifice is made no longer for ourselves, but for others, and for others yet unborn. This is why I say that the second principle in propagation, in the continuance of the race, is faith. And it is a faith which runs as a warp through the whole host of living things, a magnificent volume of faith, perpetually active, perpetually effective.

The third principle, when we rise above the very simplest forms, is love. We saw that the institution of marriage, of association and co-operation for the nurture of young, is older than direct sex union, and must have existed for ages, for millions of years, before direct sex union came into being. And this older institution is still the rule among myriads of living forms. Then, as the later and younger institution, we get direct union of the sexes. But the larger and older element of love survives and dominates. Love is the real thing. Direct sex union is the incident, the means. And infinitely touching do we find the devotion, the sacrifice, in innumerable forms of life. Charles Kingsley once said that, when we see all the devotion and care of a pair of mated birds, we are tempted to say that there is much of the animal in human mating. We should rather say, he tells us, that there is much that is human in the animal. I should prefer to say there is something older and more august in both, there is unselfish love, which is divine.

The fourth principle which we find everywhere in natural animal life is effectiveness. Where direct sex union takes place, it takes place in order that the race may be continued. It is productive. It is fertile. And, as we saw, when that purpose has been fulfilled, both male and female become practically sexless; both forget all about sex, so far as sex union is concerned, though in very many cases they are still associated in the care, the education and feeding of the young. But except for the few days of the actual mating time, they quite forget and put aside the sense of sex, and both male and female engage in the search for food on perfectly equal terms, practically as sexless animals.

There is something infinitely clean and wholesome in this, Nature's real arrangement of sex; and when we add our fifth great principle, fidelity, we see the perfect morality of unfallen animal life. For, as we saw, a majority of all the best forms are monogamous, and not in a loose or nominal way, but strictly, definitely, cleanly. Where polygamy prevails, we almost always find that it is attended by the production of splendid and dominant males, like the bison, the game-cock, the huge-chested sea-lion; in every case the male being very much larger physically than the female. These dominant males become leaders and generals of a complex society, with its own laws, its own advantages for development. But in every such case the male is distinguished by immensely greater physical force.

Monogamy is, however, the higher form, and that much more widely prevailing among the higher types of animal life; and, as we have seen, it has been demonstrated that, in very many cases, the mating is for life, and is full of a very real and genuine devotion and love. And at all points it is consecrated by sacrifice, the "struggle for the lives of others," as a great scientist and mystic has said.

We have, therefore, sacrifice, faith, love, effectiveness and fidelity as the great principles actually ruling the higher forms of animal life, in this vital matter of race continuance. And we find this splendid sum of moral force bent toward an object well worthy of it; the securing of everlasting life. And not only everlasting life, for the one-celled creatures had that already, but everlasting growth, everlasting ascent from lower to higher forms. It was to this end of everlasting ascent to the higher, that production by halving gave way to production by birth, the forming of a new creature; and its means are sacrifice, faith, love, effectiveness and fidelity.

Let us for a moment picture the sex relations of mankind as they would be, if the pure arrangement of nature were carried out; as they would be, for example, if they exactly duplicated the marriage relations of man's nearest kin on the animal side, our despised cousins the anthropoid apes.

There would, no doubt, be a pairing season, which would be fixed by measuring back the period of gestation of ten lunar months from the season at which it would be most advantageous for our race to bring forth and nurture offspring. This advantageous time for motherhood might well be the middle of spring. In warmer countries, where we might well imagine the earlier races of men to dwell, there is abundance of food in spring; in India, for example, the mangoes ripen in May. And since February is the month of flowers in India, and especially the month when the great flowering forest trees flame forth in a colored cloud of beauty, there must be abundance of tree-fruits of all kinds ripe and fit for food by April. We may surmise, perhaps, that, if the pure conditions of animal nature prevailed for mankind, the mating season would be ten lunar months before that, let us say in August. If Tennyson were right in saying that in Spring, when a brighter crimson comes upon the robin's breast, the young man's fancy also turns to thoughts of love, then babies should be born at midwinter. But this could hardly be an advantage.

Let us say then, that the natural mating season of the animal man might well be in August. And, did the laws of our kindred the anthropoids rule us also, these matings would be strictly in pairs, strictly monogamous, and they would be matings for life. Further, the union of the sexes would be for offspring, and would be fertile; and immediately after this brief period, both male and female would become to

all intents and purposes sexless, so far as sex union is concerned, forgetting entirely their difference of sex, and engaging in the search for food side by side, on perfectly equal terms. The association of each pair would continue, with real and deep devotion none the worse because it found expression in deed rather than word, through the period of gestation; and meanwhile the husband—for these faithful anthropoid unions for life well merit the use of the best words—the husband would have prepared a safe and snug dwelling for his wife and her future child. With utmost fidelity, after the baby's painless and wholesome arrival, the husband would pack mother and infant safely in their cosy house, and then, self-forgetting, would betake himself to the threshold, sleeping in the doorway through the watches of the night as a courageous guardian of his home. And during all this period of gestation, and during the early nurture of the infant, our imagined animal man and his wife would live together forgetting sex, without sex union, though with very real mutual help and devotion. This is what would prevail, were man a natural animal. This is what actually does prevail among man's nearest kin in the animal world. Pure, clean unions, fertile, faithful, lasting for the lifetime of the pair; and, during the greater part of the year, during all but a few days, in fact, a complete cessation of sex feeling, except so far as the nurture of the young and mutual help went.

This is what the sex history of mankind might be, were man a natural animal. I am not going to complete the contrast by describing what mankind's sex history actually is. But it will instantly be perceived that, as compared with other animals, man is extremely corrupt. Sin and suffering, the eternal twins, fill a large part of the picture which I leave unpainted: sin and suffering and enduring shame. There is something more than pure animal life in man; there is something which brings this sin and shame. But there is also the divine, of which the devilish is the perversion, and which is destined to purge away corruption and restore full divinity.

Yet even in human life with all its corruption and abuse, there is much that is divine in the birth and nurture of children; and there is the perpetual message of divinity in childhood itself, eternal type of the kingdom of heaven. Even by devious ways the divine creative force attains its ends; even through shame and suffering, the human race is perpetuated, continuity is secured, the possibility of perpetual progress to higher and higher forms of conscious life is assured by the perpetual incarnation of life in the new creature, the new generation.

So that, for this great and splendid manifestation of the Will, we may include humanity in the total of animal life. We may say that here, as in the search for food, we know, by our own knowledge, that there is the definite determination, the definite exercise of the will; or rather, a ceaseless succession of defined efforts of will covering the whole nur-

ture of offspring, the whole long and glorious struggle for the lives of others. And this definite exercise of will, including all animal life, makes a vast total of conscious moral force, directed to ideal ends, in sacrifice, faith, fidelity, love. Its result is everlasting life, everlasting progress to higher forms of conscious life. And we are justified in considering this tremendous sum of moral force, this firm and beneficent volume of creative will, as one of the great forces of the universe; a manifestation, indeed, of the one great force of the universe.

CHARLES JOHNSTON.

Man is a spiritual being, placed in the midst of a material world. He must subdue this matter, bending it to his needs and uses—which are those of service. But he shall not forget the region whence he sprang—that he stands rooted in Eternity.

BOOK OF ITEMS.

MYSTICISM.

THE rapidly increasing interest in everything that concerns the spiritual life, which is apparent in all directions, makes unnecessary any apology for a study of the mystical element in religion and what it stands for. The object of this paper is to call attention to the fact that many of the best and holiest people who ever lived have stated definitely and positively that it is possible for man to have direct, fully conscious, personal communication with God, or with a Spiritual Intelligence which they may or may not call God, depending upon their religious creed.

This stupendous fact has not received the attention it deserves. Before such an idea all our multifarious and multiplying religious discussions sink into insignificance. Once such a possibility is granted there would be no other religious phenomena worth investigating, for it would be all inclusive. The science of religion would resolve itself into the investigation of this ideal; church services would be confined to the means for encouraging it; ethics would be an expression of the laws governing the conditions leading to such communion; and at the most, creeds would be but differing methods for reaching the final goal.

In fact, such an idea is so bewildering that it is difficult to grasp, and it is almost impossible to realize that it is not based on the statement of some neurotic mystic, but upon the united testimony of all the great saints, prophets and seers who have ever lived.

It is the basis of all of Christ's teaching, for the inference from the entire record of His sayings is that you must go within for your revelation of God's will. To His disciples He gave specific promise that when needed He would give them inspiration and directions. Nor must we overlook the fact that in His day, the possibility of speech face to face with God was an essential part of the Jewish religion; was the basis of the teachings of the Prophets, and was a natural part of everyone's consciousness. It was like the theory of reincarnation. Everyone took it for granted and while they spoke and acted from that point of view, it never occurred to them to formulate it as a belief.

The Hindu philosophers are many generations ahead of their Western colleagues in the subtlety and hair-splitting exactness of their definitions, yet even they have to depend upon the use of negatives to convey their meaning when dealing with certain terms. So, before attempting a positive definition of the term mysticism, I should like to say some of the things it is not.

Most people, particularly those with any pretence to a scientific

education, think of a mystic as an impractical visionary, given to hallucinations, wrapped in an ecstatic cloud of emotional and hysterical speculations, without rhyme or reason; of a man, or woman, who sets himself apart from the ordinary work-a-day world and lives a dream life of no substantial reality which incapacitates him from taking a hand in the affairs of life. The fact that there would appear to be exceptions to this general rule does not militate against its substantial accuracy; therefore the whole tribe is put out of court.

In spite of the undoubted fact that the history of religion has been full of just such people, and that they have gone by the generic name of mystics, when they were not called worse, I believe that it will be comparatively easy to show that it is a manifestly unjust characterization and that there is nothing inherently incompatible between mysticism and a high degree of practical efficiency and usefulness. Furthermore, I hope to show that mysticism has a field of its own and has contributed elements to the world's stock of knowledge and experience which we could not do without.

There have been countless definitions of mysticism, all more or less unsatisfactory. Vaughan gives some scores in his well known book, *Hours with the Mystics*; but without attempting to give the best of these, or indeed, without having the presumption to offer anything new in the way of a definition, I think it may be granted that, at the last analysis, a mystic is one who believes that it is possible to have conscious personal communication with Divinity (whatever we may mean by that) while still on earth. Beginning with Christ, the greatest of the mystics, they one and all made this claim, and it is the only claim they all did make. Therefore, whether it is considered a satisfactory definition or not, what I mean in this article by a mystic is one who strives to reach conscious, personal communication with a Higher Intelligence in the Universe, to receive advice and comfort and assistance from It, not only in spiritual matters, but in the practical affairs of life. Indeed, one of the things with which we are at once struck, is that there does not appear to be anything which is trivial in the eyes of the Lord.

A St. Catharine of Siena, may receive advice regarding the gravest and most important matters of European statecraft, and very sound and practical advice it was; while a St. Francis of Assisi, is told that he must cast away his cloak if he would be a true likeness of his ideal Christ. A St. Bernard may find within, the inspiration which made him the greatest preacher and reformer of his time, while a St. Theresa goes barefooted, because so ordered by her inner Guide. It is, indeed, this lack of apparent perspective which inclines so many of us to sneer at the so-called revelations of the mystics. We find it difficult to believe that the Guiding Power of the Universe can concern Itself with such

insignificant matters. But here we err. If there is one thing more than another that we have been taught by modern science, it is our presumption in attempting to determine what is little and what is really great. Our human standards have failed us too often to be a faithful guide.

James, in his *Varieties of Religious Experience*, says: "Our normal, waking, rational consciousness is but one special type of consciousness, whilst all about it, parted from it by the flimsiest screens, there lie potential forms of consciousness entirely different."

In addition to the realm of ordinary waking consciousness, we have on record the consciousness of dreams, of the drunkard suffering from delirium tremens; of the several phases of hypnotism; that resulting from the use of opium and other drugs; different degrees of insanity; hysteria; various kinds of religious exaltation and finally the condition of ecstasy. Paradoxical as it may sound, I believe that dreamless sleep should be included in the list, for consciousness never ceases. It simply ceases temporarily to be *self-consciousness*.

This list is by no means complete, but it serves to indicate several different kinds of states of consciousness arising from abnormal and unstable, physical and mental conditions.

There is no doubt that the tendency of the training and discipline which mystics tell us is required to "raise" the consciousness to a condition where it is capable of receiving impressions from the Spiritual Intelligence (for it seems to be an axiom that It cannot come down to us, but we must rise to It), has a tendency to create unstable physical and mental conditions. Fasting, physical austerities, prolonged contemplation and prayer, indeed any kind of ascetic practice unduly prolonged, all tend to disturb the nervous equilibrium and it is not to be wondered at, therefore, that a very frequent effect of such practices is the throwing of the consciousness into one of those "potential forms of consciousness entirely different" from our ordinary waking consciousness.

This is the obvious explanation of the visions of the Saints of which hagiology is full. These good people, whose brains and nervous systems were unequal to the strain of the necessary discipline, halted on the way towards union with God and leave us a record of every possible mental extravagance and hysterical hallucination. Their experiences have thrown so much discredit upon the whole pursuit, that we overlook the few who are of exactly the right temperament, who had the mental and nervous stability necessary, and the courage and indomitable will to persevere. What of these and the message they deliver? Are we to ignore them because "Many are called, but few are chosen." It would appear then that by certain well understood devotional exercises and a strict physical and moral regime, it is possible to alter the condition of consciousness, that these practices *may* lead us into any one

of numerous neuro-psychopathic conditions, but that they also *may* lead to something much higher than we are accustomed to; they may result in the attuning of our consciousness to the consciousness of Spiritual Intelligence and so produce the condition known as Illumination or Enlightenment. Furthermore, in certain notable cases, perhaps half a dozen in every 1,000 years, where body and brain, emotional nature and nervous system are in proper harmony and relation, this Illumination or Enlightenment brings one into direct, conscious, personal relationship with Christ, or whatever may be one's personification of God. Again I ask, if this be possible, why is it not the focus of all religious teaching and endeavor? What do creeds and systems matter in comparison? What else is there or can there be which is more worth while?

Jesus of Nazareth was the greatest of all mystics. It does not appear necessary to dilate upon the value of his mission. All the work of all the scientists that ever lived have not had so beneficial an effect upon the human race.

St. Francis was a mystic. Last summer, at his church at Assisi, I was shown, as a special privilege, and because I was an obviously reverent observer, a little slip of paper on which he had written his dying blessing of his favorite disciple, Leo. And what was it? That Leo too might have the supreme satisfaction of entering into personal conscious communication with Christ. And St. Francis founded one of the greatest religious orders that the church has known and which, in spite of the faults from which weak human nature could not keep free, has been of inestimable service to mankind.

St. Theresa was a mystic. She founded the reformed Carmelite order which still has thousands of devoted adherents who give their lives to the amelioration of the sorrows of humanity.

Thomas à Kempis was a mystic and his little book will be read ages after the most learned work of the most learned scientist of the nineteenth century has passed into the realm of useless and forgotten things. I would rather have written *The Imitation of Christ* than *The Critique of Pure Reason*. The first deals with eternal verities and will be as fresh and useful five thousand years from now as the sayings of Christ are two thousand years after they were uttered. Who will venture to predict that Kant's great work will be more than a philosophical and historical curiosity a thousand years hence?

Buddha was a mystic and has given a satisfactory religious belief to a third of the human race.

Why multiply instances. Can we contemplate the results of the lives of the five mystics named above and not grant at once that even from a materialistic, rational standpoint they have been responsible for greater good effects, for a wider and nobler influence upon the human race than all the common-sense practical people combined?

Nor must we be led astray by confusing their work with the work of their misguided and unmystical followers. We fail of clearness of vision if we misjudge the work of Jesus Christ by making him responsible for all the crimes of the Church during the last two thousand years. Think of what He accomplished *in spite* of the sinfulness and weakness and stupidity of His followers? Think of what He will accomplish in the ages to come when increased intelligence and a growing comprehension of His true mission will free the Church from the incumbrances of faulty human nature? To my mind true christianity is but beginning, and the future will see it reach heights of influence and usefulness which are not yet even suspected or imagined.

So too with St. Francis and with Buddha and with the other mystics. They struck key-notes with such force and power that the music of their lives comes echoing down the ages in spite of the crimes and extravagances of their followers. He who will may hear the clear, pure note of tender love, of infinite compassion, of selfless yearning for their weak and erring brothers, which rise out of the clamor of man-made forms and ceremonies, of dogma, of creed, of ritual. Were such lives visionary, without practical usefulness? On the contrary, who shall dare set any measure to the boundless power for good of such men as these? Can the world spare any such? Yet they were mystics.

Nor should we be misled because for every great mystic there were scores or hundreds who failed to produce useful results, who spent their lives in ecstatic dreams, or were the victims of absurd hallucinations. We might as well quarrel with a scientific education because every boy does not grow into a Darwin or a Tyndall. There must be degrees of efficiency in mysticism as in everything else; only in the case of mysticism we are too prone to judge the tree by the many rotten branches, instead of by the few sound limbs.

There is no essential difference between the Church mystic and the mystic who was forced to leave the Church, was burned by the Church, or never was within the Church. Fenelon, when he defended Madame Guyon from the attacks of the clerical party led by Bossuet, paralleled all her important statements with sayings of Church Saints, in his *Maxims of the Saints*, but this did not avail to save her, for she had pushed her mystical ideal to its logical extreme and had taught that if it be true that man may enter into personal, conscious communion with God, then he does not need the intercession of the priest nor any other ecclesiastical aid to salvation. This was rank heresy, but it was the only heresy which the Church ever opposed in mystics. So long as the mystic used the paraphernalia of the Church in combination with his teachings, as did St. Theresa and St. Catharine, John of the Cross, St. Francis and the host of others, they received praise and sometimes great rewards. But the minute the mystic taught that this interior communion with God was

all-sufficient, then the whole organization rose up in arms and cried anathema. They saw only too clearly the downfall of the ecclesiastical structure.

It was upon this rock that Molinos was wrecked, and that, after his book, *Il Guida Spirituale*, had received the formal sanction of the Inquisition. The Inquisition read the book, endorsed the teachings and authorized its publication. The Church did not foresee that anyone really believing the teachings would have no further use for the confessional, the mass, indulgences, intercession of priests, and other clerical benefices; and it was not until whole convents and monasteries full of the devoted adherents of Molinos stopped their usual religious practices that the Church awoke to its danger. It is said that Molinos had a million followers when arrested by the Inquisition in 1685. In three years he had none; which shows what a very effective thing organization is.

Assuming for the moment that an idea backed by such testimony, from such high sources, may be true, and who is there so bold as to deny its possibility, let us examine the character of inspiration, if we may use the word to define the effect which God, or the Spiritual Intelligence, has upon the human consciousness. Let us also examine the conditions and observances necessary before such a relationship can be effected.

There would appear to be three main degrees of inspiration:

1. Where any reasonably good human being is "helped" in work of any kind undertaken with a good motive. Such help is entirely unconscious to the recipient, but is none the less real for that reason and is none the less effective. One can readily imagine this to be a most potent instrument in God's hands for creating conditions in the world which His wisdom sees are needed. The majority of sincere clergymen might receive much of this kind of unconscious inspiration. Nor would I exclude the scientist who often works in quite as sincere a spirit of devotion.

The quality of the product of this kind of inspiration is naturally strictly limited by the quality and abilities of the brain receiving it, an important point too often lost sight of.

2. The second kind of Inspiration works a step higher in consciousness. The feeling of being helped is often present. One is conscious of the wish for and hope of Divine assistance and one is often filled with an interior warmth and glow, a force one feels to be not one's own, an unusual facility to speak with eloquence or write with ease and power; and when the inspired moment passes, and you finish the bit of writing upon which you were engaged, you can feel the pulsation of the "power" gradually subside, and perhaps you slip back into your ordinary field of consciousness with something like a sigh. Those moments come

to many men and are the treasured times of one's life; but be it noted that inspiration of this class is probably limited to those who have made some considerable progress in the control of mean and low tendencies, and who are instigated by noble and unselfish desires to be of use in the world.

3. The highest type of inspiration may be very high indeed, and its product may range all the way from the obviously inspired teachings of an exalted being like Jesus Christ to the practical directions of a Mother Juliana for controlling an irritable temper. It may cause astonishment that such extremes should be classed together. It may even seem impious that the teachings of Christ should be bracketed with the writings of an obscure English nun, but I believe the difference lies in the medium through which the inspiration is transmitted to the world and not in the character of the inspiration itself.

The characteristic of this sort of inspiration is that it is *conscious*. The person experiencing it *knows* that it comes from God. It may come in a vision, seen by the "Spiritual eye," like the Revelations of St. John. It may come in words like the "voice" of Tauler and teach him noble maxims, to be afterwards preached to a wondering and grateful world; or it may come in thoughts, to be laborously transcribed in many volumes of tortuous and mystifying words, like Boehme and von Ruysbrock and Madame Guyon. Education has nothing to do with it. Boehme was a self-taught shoemaker. Joan of Arc, a shepherd girl. George Fox, the son of a country storekeeper. Christ, the son of a poor carpenter. What, then, are the conditions which induce the mystical state?

In a word—holy living. What the church, what all churches have taught for time immemorial, as the proper life for a man to lead. Renunciation of self; love of God and one's fellow creatures; purity, physical, mental and moral; temperateness in diet; serenity and calmness of emotions; meditation and prayer, and the deliberate desire to reach Divine Communion. This is the Christian teaching. It is the teaching of Buddhism, of Brahmanism, of the mystical sects of Mohammedanism, of Lao-tze; it may be found in a hundred mystical treatises of all ages and of all people and is the Rule of Life of every great religion. It must be so, for the aim of all religions is union with God and the road to travel is the same road in every age and in every clime.

Needless to say that mystics are in hearty sympathy and complete accord with the New Theology movement. They not only believe in the immanence of God, but they go a step further and say that as we live and move and have our being in God, there is nothing but our own wills which limits the extent to which we can partake of His nature. The closer our personalities are made to conform to His Divinity, in a word, the holier we grow, the closer and more complete will be our communion

with Him. Again, however, I would point out that by the use of the word God I do not mean the Great Ultimate Essence of all things, but divine or semi-divine representatives of that Divine Essence, such as Jesus.

If we focus our prayers and meditations upon Jesus, it will be to Jesus that we shall ultimately reach. I mean this literally. The mystic believes that a proper course of living and training will actually enable a living man to communicate consciously, face to face, with Jesus Christ, who lived and died nineteen hundred years ago, but who, in a spiritual sense, is as much alive and in the world to-day as he ever was, and with whom it is just as possible to communicate to-day as it was when he walked by the shores of Galilee. I cannot put this too plainly. I do not mean it in any mystic sense whatever, but as a plain statement of fact. And its significance is so tremendous that to me it seems the essence of religion. What do dogmas, and creeds and formularies matter in the face of such a possibility?

We cannot all hope for such enlightenment. The way is long, the road uphill all the way, and human nature is weak; but it is much to know that some do reach the goal, that all may reach the goal, and that those who fail to get all the way, do not waste their efforts, for the Divine Intelligence accepts every least effort and rewards it by giving spiritual life as abundantly as it may. We place the limit on the giving, not God. God is much more anxious that we should reach the Light than we are to reach it.

These are the commonplaces of mysticism, but their significance is little understood even by religiously minded people. And yet how could it be otherwise? Cannot we all feel at times the yearning, tender love and solicitude of Christ? Do we not feel Him drawing us to Him? Does not the power and majesty of the Universe, which we are just beginning to understand, express His care and love? If we were in His place would not we, weak and erring as we are, and limited as our present point of view must be, would not we seek every opportunity to kindle the flame of spiritual life in the breasts of our children; would not we inspire and vitalize the hearts and the minds of those who trusted and prayed to us? Would there be any limit to what we would give but the limits which natural law placed upon the understandings of our supplicants?

To the mystic it is as clear as day that the possibilities of the spiritual life are in our own hands and that there is no limit but our own weakness and inertia to the development of our inner natures. Man can communicate with God if he but wills to do so.

JOHN BLAKE.

TALKS ON RELIGION.

[*Editorial Note:* The publication of "Talks on Religion" in book form necessitates the discontinuance of this series in the THEOSOPHICAL QUARTERLY. We print, in this issue, the concluding dialogue and a brief summary of the intervening chapters. The book itself may be obtained from the Secretary T. S. A., 159 Warren Street, Brooklyn, N. Y., or from the publishers, Longmans, Green & Co., 91 Fifth Avenue, New York, and 39 Paternoster Row, London.]

THE meetings in the Mathematician's rooms had continued throughout the winter. The Historian had devoted an evening to tracing the history of the Church as an external organization. Beginning with the statement that Christianity derived its name, but neither its teaching nor organization, from Christ, the first part of his thesis was directed to showing what he believed to be the origin and growth of these latter. He pointed out that once organization and doctrine had been established, membership in the one and adherence to the other became necessary to salvation; so that their effect was to substitute conformance to the letter, for obedience to the spirit of the law and the teaching. The crimes of the Church, its superstition, bigotry, and cruelty, its self-seeking and opposition to all progress, its political, rather than its religious character through the Middle Ages,—all these were dwelt upon and illustrated by writings and records of mediæval churchmen. Then, turning to the present and the future, the Historian raised the problem of how to better this, and sought its solution along two lines, first in the denationalization of the Church, putting it on a legal parity with a literary or scientific society; and, second, in the removal of superstition by the fostering of science.

In the discussion which followed, the Mathematician pointed out how admirably the Historian's paper instanced the central problem to which the meetings owed their origin: the problem and need of analyzing religious history and phenomena that we may distinguish between the action therein of religion itself and of those tendencies in us with which the religious spirit must contend. In particular the Mathematician dwelt upon the tendency to replace the spirit by the letter, to remove attention from the end and fasten it upon the means, seeing in this tendency that which led to the gradual materialization and externalizing of all religion and the danger in all organization. He held, however, that organization of some sort was essential to effectiveness, that it was, in fact, essential to the continued existence of anything at all. So that the practical problem was how to preserve its effectiveness while eliminating its evil.

The Pragmatist disputed this view, seeing no reason to believe that organization was more necessary to religion than to poetry; to which it

was replied that organization was essential to poetry. There was some discussion upon this point, and then the Editor paralleled the history of the external Church by the history of the "Church Invisible," the succession of Illuminati, and traced the flow of mystic thought throughout the centuries, noting its recrudescence in the last quarter of each, and the invariableness of its teaching and similies despite differences of time and of language. Thereafter the talk passed to the causes for that intolerance the Church seemed so greatly to foster, and this led to a discussion, lasting far into the night, of monotheism and its misunderstandings, and the great monotheistic systems of the past. Late as the talk was prolonged it was felt that one evening had not sufficed for an adequate discussion of such a problem as that of the place and function of organization in religion, to which, therefore, the next meeting was also devoted.

The Pragmatist began by re-emphasizing the universality of religion: that the essence of all things is sacred, that God is to be found, and worshipped and served, in each moment and act of our lives. He held that nothing should stand between man and God. Religion being the relation of man to the Absolute, he argued that it must be direct and immediate as well as universal. To him it seemed that the Church stepped in and said intercourse was to be carried on through it and only through it. It wished to be an assistance and intermediary but succeeded only in being an added veil between us and the light, separating what should blend, restricting what is universal, and making of religion a matter of an hour or two on Sunday instead of the constant spirit of our lives. He felt that the theory that religion is concerned with organization had greatly impoverished life, leading us to look abroad for the sacredness that lies most close at home, in love, and work, and duty. To the extent to which organized religion is exclusive he found it an obscurant and a barrier—robbing life, dwarfing religion, obscuring God.

The Pragmatist was followed by the Oxonian, who as earnestly advocated the value of the church organization as the Pragmatist had denied it. He dwelt upon the need of times of attuning ourselves to the inner rhythm, in order that our relation to the universal might be one of harmony rather than discord; and that it was through this harmony that we become conscious of the spirit of life, whose universality and immanence be admitted, but the consciousness of which he found both too limited and too evanescent. It was upon this need that the defense of the Church rested—and to this that its service ministered. He next passed to the efficiency of organization, using as an illustration the masterly use made thereof by the Christian Scientists. Finally he pleaded that the Church should be viewed not only for what it can give to us,—but for what we can give to it, and through it, to the world, recognizing that Christianity is social, and that its forms are only symbols,—symbols such as are necessary to science as to religion, or to thought itself.

The Author was the third of the principal speakers. He took issue with the Historian in that he thought it unquestionable that Jesus himself did establish an organization and did so deliberately. This he supported from the biblical narrative, showing Jesus as teaching a "new birth from above" which ushered the soul into the realm of the heavens, and into immediate spiritual touch with the spirit of the Master—into an inner relationship which was not to terminate with the death of Jesus but to continue indefinitely. It was inevitable, in the Author's thought, that this inner relation of the souls of disciples to the spirit of the Master, should imply a new relation among these souls themselves; and that this would be a sort of divine and necessary organization, flowing out of their common spiritual relation to the Master, and due to the driving power of the Master's spiritual force, affecting them all alike. Thus, the Author held, there was first the spiritual organization of the disciples, as taught and exemplified by Jesus,—an order in which these disciples were but the first members in an unbroken series of those who have realized in their inner lives the ideal of Jesus, and which is really continuous throughout the centuries. And on the other hand, there was the organization of the disciples of these disciples, the students in various towns, with their "elder students" and "overseers" gradually developing into priests and bishops. This secondary organization, the Church of history, he held was, at first, entirely natural and healthy, but in virtue of certain intrusive elements, notably the desire to dominate, it was choked by such overgrowths as the Historian had indicated. If rid of these overgrowths, as to day it is being rid, it would again become as healthy, as wholesome, as humane as it was in the days when Paul took leave of "the elder students" of Ephesus on his way to Tyre and thence to Rome.

These three views of the place and function of religious organization were discussed at length. The Mathematician pointed out that the Author's presentation of the church organization made it but the historic expression or symbol of an actual brotherhood, of ties which are matters not of external forms but of inner fact, and totally dependent upon one's own interior attitude or the relation in which one puts oneself to the Christ spirit and "the will of the Father in Heaven." This, he thought was something the Church must realize if it were to be indeed Catholic or avoid the charge of exclusion the Pragmatist had brought against it. The Zoologist had much to say upon the effect upon organisms of rigid encasements which were cast off only to be again replaced, and also upon the needlessness of associations for what was primarily an individual function. Here he was opposed by the Clergyman, as well as the Oxonian, both of whom argued that religion was social, and there was much talk of the meaning of individuality and how it was affected

by union with other individuals. Of all present, perhaps the Social Philosopher was the most earnest in his plea for individuality—that the separate forms and ceremonies of different denominations should be preserved unaltered, as evidences of the infinite richness of religious aspiration. Why, he asked, should we seek to merge in one grey common tone, all this rich variety of color, all this wealth of association and tradition, all this living heart history of this race? Was it not all infinitely beautiful, infinitely pathetic and infinitely dear? The Author replied to him, calling attention to the twofold aspect in the teaching of all religious leaders. First, there is the distinctly local or personal element which is, for example, Chinese in Lao-Tze, Indian in Buddha, Persian in Zoroaster and so on; and second there is the universal element which is the same in all teachings. It is this latter, he maintained, that is Religion, and if each religion, and each denomination, would dwell upon that which is universal in its belief and service, recognizing the rest as personal, neither to be forced nor required, then unity could be attained without impoverishment. It was, in his view, a question of emphasis.

The talk at the next meeting remained long informal and without premeditated direction. In fact, however, it all turned upon a single theme—the new life that is stirring in our Western thought—the spirit that is breathing on the hearts of men awakening them to the reality of the inner life of religion. They spoke of Pragmatism and its emphasis upon living rather than believing; of Dr. Inge's Mysticism and its defense of the Logos doctrine—that in literal truth the soul is one with the Christ and draws its life therefrom. The Author drew a detailed parallel between the thought of Mr. Campbell's *New Theology* and Sir Oliver Lodge's *Substance of Faith*. The Philosopher spoke of the revival of Greek thought—the metaphysic of Aristotle and the concept of the pagan gods living in a universe for which they were not responsible, but whose laws they maintained. One after another the signs of the times were inspected and in each was some token of the renaissance of religion. Much there was to remedy, much that was mistaken, but the consciousness of the mistake was growing and with it the will toward betterment. Particularly did this seem true in the Church—where exclusion was still in evidence, but where one by one the barriers were being removed. Of this the talk was long and intimate, and in it the closing hours were spent of what all felt must be the last full meeting of the season. The Mathematician had half intended to try to sum the whole series of talks and exhibit the synthesis which had formed itself in his mind. But for some reason he refrained, and, as the Author said, the synthesis was better left for each to make for himself. It truly existed, but such meetings as these had been should end not in summaries, but in friendship and inspiration.

IX.

Some weeks later the city was scorching in a sudden breathless heat. The Mathematician's personal affairs had kept him in town longer than was his wont, till he had grown used to solitary dining in deserted clubs and restaurants. This evening, however, as he passed from the quivering glare of the streets to the dim quiet of the club, he had met the Historian. The two had dined together, and later had walked to the Mathematician's rooms where they were now seated before the low wide window. The night breeze had finally come, and with it a hint of freshness from the distant sea. They had been talking of the Historian's work, of the endless patience and labor involved in the search for the original sources—the vast mass of possible doubtful material which must be examined only to be rejected, the care with which evidence must be weighed and sifted—and yet the richness of the reward.

"I wish," the Historian had said, "that we could wipe out all the second-hand opinions of history, all the overgrowth of tradition and prejudice, and force the world back in each case to the original records, or, let us say, a clear translation of them, for its information. Perhaps, then, we could see things as they were. But now it is all overlaid with centuries of imaginings. Do you know what has done us the most harm? It is the dramatic and literary instinct. It requires constant watchfulness not to write drama rather than history; to keep oneself down to the bare facts which are known to us, and not weave around them a fabric of our own. And it is simply astounding how error perpetuates itself; how something once printed is quoted and assumed, and appears and reappears again and again, in the most diverse places, till you can scarcely believe so much could have sprung from so little. Until we popularize the sources we shall never be able to separate the facts from the fictions which cling to them.

"After all there is no study so fascinating; for it is our own nature that history reveals to us. History is the great enlightener. If we would only live by its light! Do you know, A——, I believe that nine-tenths of the trouble with the Church to-day is due to simple ignorance of history. The ordinary clerical attitude toward the Church, particularly toward its creeds and dogmas, would be simply inconceivable if their actual historic origin and development were understood. I do not know what the reason of it is. Partly, I suppose, the tendency to repeat error, like parrots, from which we all suffer. And more, I suspect, is accounted for by our habit of leaving what we learn unassimilated; isolated in its own pigeon hole,—as though it had the measles and must be kept from the other occupants of our mind; whereas the spread of the contagion which it carries is the best service a fact or idea can do for us.

"I doubt if we make enough of anything that we know—that the

earth moves round the sun; or that ants keep cows. I am sure we do not make enough of the doctrine of evolution. We talk about it at wearisome length, but we do not even yet assume it in our habitual thought of ourselves. It would make a wonderful difference if we really would look at our own lives from that standpoint. We adopt it readily enough toward the lower orders, but not with ourselves—not as applying to that part of us which itself assumes standpoints. We shrink from realizing that our intelligence is not a ready-made hand-me-down, not some perfect immutable principle fresh from God. But in truth it is different to-day from what it was in the past, or what it will be in the future. Our minds carry over with them into the present much that belongs to past conditions. Much of us really pertains to the cat and dog stage of development. There are atrophying “meows” and rudimentary tales in our minds as in our bodies. We are continually trying to make our conditions square with our wants. We should make our wants square with our conditions. And we could do this if we would but realize how our wants have arisen; how many of them are anachronisms, survivals of a finished past.

“It is pathetic to me to see how the clergy live in fear of present facts. They are in constant dread of some discovery which will upset all their edifice of dogma, and they cannot tell from what quarter the blow may fall. It may be a papyrus newly uncovered in Egypt, or some ancient manuscript left moldering through the centuries in a forgotten monastery, or it may be from the laboratories of our chemists and biologists. They cannot tell. All they know is this feeling of vague alarm, the pressure of the young present upon the lingering past; the pressure of facts upon theories that are out of tune with facts. Why, they have a regular system of defense; scouts and pickets which waylay any new “scab” idea, and if they cannot stop it, try to assassinate it. Reading some of the clerical papers, you would think religion was on strike against progress, and, refusing to work there itself, was still desperately afraid its place would be taken by a better artisan.”

The Mathematician: I recognize the picture. But it is not the portrait of religion, however true to some members of the Church.

The Historian: I know your view of religion, as the image of our next step in evolution. That would be just as it should be; just what we would like it to be. But the trouble is that religion always seems to image the past and not the future; to remain itself upon the preceding step, crying out upon all who venture to advance. The Church is constantly going back.

The Mathematician: That is organization, not religion.

The Historian: Yes, but the Church is an organization, and religion is always organizing. Remember what our own good Clergyman said of his love and need for organization; and he is far more progressive than the clergy as a whole.

The Mathematician: I have a great admiration for our friend the Clergyman. I admire his courage, his force and his effectiveness. He is always in dead earnest about his work. He represents an element in the Church which stands for genuine helpfulness and for genuine religion. He is content to leave outgrown formulas aside, neither attacking nor defending them, but re-emphasizing spiritual reality and the worth of spiritual experience. He keeps his eyes on what has to be accomplished, and I think it is the tremendous effectiveness of organization that most appeals to him. Here is an instrument ready to his hands. By means of it he can reach thousands of people where alone he would reach tens. He wishes to use it, not to be its slave.

The Historian: But it is so largely discredited. One rarely treats a pulpit utterance seriously in these days. You take it as part of the ceremony, part of what is expected—and so without significance—like the formal inanities of social intercourse. You may really “have had a delightful time,” but no one would think of taking you seriously when you say so. It would seem to me that the pulpit would be the last place in the world from which to start a genuine reform, and that the Church must be more of a hindrance than a help.

The Mathematician: Nevertheless there is there to-day the genuine religious spirit which is moving such men as F——, and which gives the hope that the Church as a whole may yet follow it. That is why I championed the Church against your exposition of its failure as an historic institution. There is to-day a better chance for it than ever before. Can the new spirit win? If so, the Church is far too valuable, potentially at least far too effective, to be dismissed as a failure. Look at the work F—— is himself doing—not only in broadening and deepening the religious beliefs of his congregation, but also in civic betterment. His Church is a real factor in the neighborhood. Where I see work like that I want to pitch in and help.

The Historian: The trouble is that organization, particularly church organization, inevitably tends to get into the hands of older men. It must always crystalize about what has been; about the opinions of the majority, not of the few. Therefore both its form and its ruling spirit is always of the past—an incumbrance upon progress. You think that despite this it may be made valuable? But surely all this ceremonial and totemism is anachronous—sheer survivals from barbarism; fossil remains, preserved in organization, of a life long departed.

The Mathematician: I think there was point in what the Oxonian said of ceremony and symbols. The variations of ordinary dress are more noticeable and disturbing to me than the uniformity of a surplice. We need symbolism, I suspect, but we need still more to recognize it as such, and bend all our energies to the reality beyond. There is value in ancient tradition, if we use it as a means, not an end.

The Historian: But why should we try to force the new into the old forms? Did not Jesus himself say that no man puts new wine into old bottles? The world is not the same as it was two hundred years ago. Why should we try to deform the growing present by forcing it into outworn moulds? The attempt to square the geology of Genesis with the geology of Science is simply pitiable.

The Mathematician: No one cares about the geology of Genesis.

The Historian: You mean that you and I do not. But there are many who do; and fifty years ago it was a burning question for all. I referred to it, though, only as an example typical of much else—of the desperate running fight the Church has made, always obstinate, but always forced to yield, always defeated.

The Mathematician: And only seeing afterwards that defeat was not loss, but gain.

The Historian: That is it exactly. But the Church has never learned the lesson—nor do I think have most of us. We need to recognize that the intelligence of man is itself capable of evolution and that it must leave behind it the things it has outgrown. We are such cowards here. We cling to the familiar simply because it is familiar. We dread the new. At least many do—not all. The Pragmatist is right. It is an individual matter. We must make our minds conform to conditions; not be continually seeking to build systems to suit our desires. We should eliminate desires that do not fit the facts, not strive to gratify them. There are those two ways of gaining satisfaction. But the one establishes us firmly upon nature itself; the other puts us at odds with facts. And in the end, facts have a way of triumphing, when all our work must be done anew. But worse than this, our systems always cramp us. We have to carry our fools' paradise around with us, fearful lest if we once overstep its borders we may never return.

The Church is constantly fettering the spirit. The whole tendency of Christianity is to put as many veils between our intelligence and the universe as possible. No one seems to realize how it superimposed again upon humanity what the best pagan minds had succeeded in eliminating. The freedom which Plato and Cicero and the educated men of Greece and Rome had acquired, their direct view and acceptance of life, were all wiped out with Christianity, and this great mass of infantile cosmology again imposed. If we do attribute, as the Clergyman did, the moral betterment of man to Christianity, we must also count the cost at which it was obtained. But those vices were never prevalent in Germany, for instance. Probably they existed only in certain Mediterranean centers. Nor do I believe vice was so much more universal in Greece and Rome than it is to-day in our large cities. Certainly American Paris cannot claim to be moral. Of course the scholars and literary men are less frank now than they were. Probably they are better too. Though where

you will find Plato's peer is hard to see. Surely in his "Laws" he is as outspoken as the Clergyman against unnatural vice. But on the whole it seems to me that all these two thousand years have only seen a detour so far as religious thought has been concerned. I do not see that Christianity has brought us as much as it has taken away. I do not particularly turn to the Bible for stimulus and help. I read it for its style, and with deep wonder at many of the sayings of Jesus, at his character and teaching. But I do not get as much stimulus from them as I do from the *Life of Leslie Stephen*, for example. Jesus's problems were not mine, while Stephen's were. I do not particularly want to do what Jesus did; while Stephen's is just the type of big, strong, sane, all round mind that I admire. How is it with you? Where do you look for strength? Do you turn to the Bible in your own troubles?

The Mathematician: It depends, I think, upon the kind of trouble. I go often to the teaching of Jesus; rarely, if ever, to any other part of the Bible. There are a number of books I use in this way. I suppose everyone has his own favorites. I am very fond of Thomas á Kempis, and of parts of St. Augustine. But *Light on the Path*, and the *Bhagavad Gita* and many others, Marcus Aurelius, and Epictetus, and Emerson—they are a queer collection—are quite as dear to me. I am particularly fond of the mystics, and find helpful the records of all those who were trying to broaden and uplift their consciousness. It is rather an awkward description but may serve to show the kind of book I mean.

You like Maitland's *Life of Leslie Stephen* because it helps you do what you are trying to do. It helps you live your own human life clearly and forcibly and effectively. As you said, Stephen's problems were much your own and the way he bore his burdens helps you to do the like. But beyond this there is something more. There is the reality of the spiritual life. And here I think such difference as there is between us has its origin. To me this reality is the one supreme fact of life, while to you it still seems a matter of impersonal speculation. The kingdom of heaven is to be entered here and now. As Jesus said, it is "at hand." There is a new type of spiritual consciousness which can be attained—the consciousness of the heavens. It is our next step away from the cat and the dog and our rudimentary mental tales. And it is also the great adventure, the call to which is eternally vibrant in our hearts, and upon which the mystics of all the ages have entered. Some description of this consciousness they have left behind them, with some record of the road thereto, to help those who follow after. This is what I am trying to do—believing in its reality, its human possibility, and its infinite value. Therefore it is that Jesus's sayings have for my efforts the same intimate personal application that you find in the thoughts of Leslie Stephen. For I do not look upon them as remote morality, but as descriptions of a road I would travel; or as the science of the soul's growth and life, as exact and

definite as the science of chemistry, and, like it, to be verified only by experiment.

The second difference between your view and mine flows, I think, naturally from this, and seems to me really to be in the question as to whether or no we are in the front rank of evolution. If we are, then each step we take is indeed new and so of necessity an abandonment of the past. But if on the other hand others have gone before us, then may the life of personal religious experience have been the same from time immemorial. As we advance we may grow nearer to all the great of all the past and enter into a subtle sense of comradeship and communion with them. This latter seems to me the truth; and, therefore, I am the more hopeful for the ancient systems; hopeful that they will throw aside the overgrowths of ages and turn once more to their true mission, leading men to the heritage of the spirit and emphasizing again its reality and its worth. This is my hope. Whether it will be justified or not I do not know. But it is at least a hope worth fighting for—and more than that we do not need.

The Historian: I think you have come very close to the heart of the matter in what you have been saying now. Though I agree with your first point more than with your second. I do not know how to describe personal religion. As I said, it seems not the same but still akin to the sense of beauty; the appreciation and delight in art and music and nature seem all akin to the religious sense and we think of them first in seeking similies for it. But perhaps there are no better words than the old ones of love and peace which are both felt and radiated. The acquirement of such peace, if one could gain it, must bring the greatest help and benefit not only to oneself but to others. This is indeed very much worth while—if it can be acquired. I had thought of it more as a matter of temperament, as something we were born with or without. I had not thought of slowly inculcating it in oneself—or of its being the aim of religion. I would think, from the echoes of the Eastern religions that have reached me, that these were more fitted to teach this, and probably had been more successful in imparting it than had Christianity. Christianity does not seem to have bent its efforts to this, nor paid much heed to it. Nevertheless you believe that it always has been in Christianity, and that, despite the sins of the Church, despite its long record of obstruction and the dwarfing of the spirit, despite all this, you believe that the Church may still be used to teach genuine religion?

The Mathematician: I believe there is a fighting chance for it, and while there is that I mean to fight for it.

The Historian: I do not. I am not so optimistic. This side of it I must leave to you, or others. But in the personal side I agree with you. That—strange as it may seem to you—satisfies me. More goes

on inside each of us than anyone else ever guesses. And this seems very true to me." Very well worth while. I am glad you said it.

Now I think I shall walk home. Good night.

The Mathematician moved back to the window, looking up, out from the cavernous street in which he dwelt, far into the still spaces of the night. The stars in their wide courses held his gaze, and before he turned away they were paling in the summer dawn. Before him came the vision the Clergyman had drawn of the spirit of Christ waiting and working through the centuries till He could come again in the hearts of men, His meaning and His mission understood. And in the Mathematician's ears there rang the lines from Revelations:

"I, Jesus, am the bright, the morning star.

"Surely I come quickly."

HENRY BEDINGER MITCHELL.

"If you would malign another's faith remember your own. If you cannot understand his belief stop and consider. Can you understand your own? Do you know whence came these emotions that have risen and made your faith?"

"The faiths are all brothers, all born of the same mystery. There are older and younger, stronger and weaker, some babble in strange tongues maybe, different from your finer speech. But what of that? Are they the less children of the Great Father for that? Surely if there be the unforgivable offence, the sin against the Holy Ghost, it is this, to deny the truth that lies in all the faiths."

"Religion is the music of the infinite echoed from the hearts of men."

H. FIELDING HALL.

THE GROWTH OF PHILOSOPHY IN AMERICA.

IT has long been a conviction of mine, that when the American genius awakens, when America realizes the existence of the spiritual world, this young nation will turn to the problem of spiritual life with a faith, an immediate will, an unhesitating and hearty certainty, which have rarely been equaled in human history. The American people already have one of the supreme qualities of the mystic, the immediate action of the will, which turns conviction into act. There is no lingering, no vague and wasteful dreaming, no speculating too finely on the event, none of that weak diffuseness which sharply distinguishes the dreamer from the real mystic. As soon as a conviction is reached, it is acted upon, with faith, with enthusiasm, and the joy and gladness which go with confident, positive power. Owing to this very power of immediacy, of instant will, we see in America a materialism more complete, more sweeping, more triumphant in detail, than anything known to human experience. Having determined to conquer material forces, material powers, material obstacles, the Americans go at them with a vigor and nerve that carry all before them. They have implicit faith in themselves, implicit faith in the power of the will, and there is none of that fatal leakage between thought and action, which has rendered the plans of so many gifted peoples and persons null and void. One of our comic papers had a story the other day which illustrates this. A small boy was being put to bed, and, before saying his prayers, was being instructed in the rudiments of religion. His mother told him that the great Father of all was in every place, filling the whole of His world with His divine Presence. The little boy listened eagerly, and then asked: "God is everywhere?" "Yes!" answered his mother. "God is here, in this house?" "Yes, dear!" "Right here in this room?—here quite close to me?" "Yes, dear!" answered the mother. The small boy sat up in bed and remarked, with cheery conviction, "Hello, God!"

When the American genius awakes to the presence and immediacy of divine life, it will do exactly the same. It will turn that conviction into immediate action, following after sacrifice and aspiration as swiftly, with as whole-hearted, cheerful faith, as it now follows after the conquest of material forces. And the result will be a power that will raise humanity.

An immense service has been rendered to American thought by the

writing of a recent book entitled "American Philosophy, the Early Schools," by Isaac Woodbridge Riley. He has shown, and shown with admirable lucidity and cogency, that American thought has already a consistent being, reached through a development of nearly three centuries, and producing at least two mystics of undoubted genius; and this steady growth in the past is the best possible reason for belief that American thought will produce even greater fruit in the future. Dr. Riley, though preserving an admirable impartiality throughout, and doing ample justice to all schools, mystic or materialist, Puritan or Deist, has an evident bent toward mysticism himself, and his purpose in this volume seems to be, to lead gradually up to Emerson, and to show that Emerson is, on the one hand, a genuine child of American thought, a genuine successor to many American thinkers of less renown but of undoubted force, and, on the other, a really original genius, a commanding figure in the history of modern philosophic thought.

One of the most enlightening things in this very enlightening book is, it seems to me, the way in which Dr. Riley shows how the philosophical speculation of different periods of American history was related to the political life of these periods, and, further, how different tendencies found their expression in different parts of the country. Thus "in its broader aspects the North stood for idealism, the South for materialism, and the Middle States for the mediating philosophy of common sense. In addition to this broader distribution there was a more precise localization of the philosophical schools, since the places where they originated also depended upon the periods in which they originated. Here the larger colonial colleges, almost in the order of their founding, constituted so many radiating centers of speculation, Harvard being identified with deism, Yale with idealism, and Princeton with realism." Such a sentence as this at once gives a new interest to the study of the intellectual life of America, and a new meaning to our national universities. Dr. Riley works out this development in detail, with lucidity, vividness, humor and logical force, bringing us in certain directions up to about the middle of the nineteenth century.

But perhaps the most striking thing in the present volume is the way in which Jonathan Edwards is revealed, not as a narrow and iron-hearted Puritan, consigning "one to Heaven and ten to Hell," for the greater glory of God; but rather as a mystic, a man of genius, the first authentic expression, perhaps, of the American spirit in philosophy, and what is specially interesting to lovers of Emerson, in many things the forerunner of that great mystic and seer. Dr. Riley shows the true Jonathan Edwards in the best of all possible ways: by letting Edwards reveal himself; for instance, in such a passage as this:

"We have shown that the Son of God created the world for this very end—to communicate Himself and image of His own excellency.

. . . When we behold the light and brightness of the sun, the golden edges of an evening cloud, or the beauteous bow, we behold the adumbrations of His glory and goodness; and in the blue sky, of His mildness and gentleness. There are also many things wherein we may behold His awful majesty: in the sun in his strength, in comets, in thunder, with the lowering thunder-clouds, in ragged rocks and the brows of mountains." There is something profoundly mystical in this perception that the things seen are an expression of the things unseen, eternal.

Edwards himself tries to express this truth, that Nature is the revelation of the Divine, when he writes: "And, indeed, the secret lies here: That, which truly is the Substance of all bodies, is the infinitely exact, and precise, and perfectly stable Idea in God's mind, together with His stable Will, that the same shall gradually be communicated to us and to other minds, according to certain fixed and exact established methods and laws; or, in somewhat different language, the infinitely exact and precise Divine Idea, together with an answerable exact, precise, and stable Will, with respect to correspondent communications to created Minds, and effects on their minds." We need hardly point out that this is exactly the same thought as that in the ancient teaching of India, in which God is spoken of as Parabrahm, the Will of God being called Purusha, and the Thought or Idea of God Prakriti; the visible universe being due to the interaction of the active Will and the passive Idea, with result that the picture of Nature is imprinted on the consciousness of the hosts of individual minds, or Jivas. Here, as in Emerson, we find the essential kinship between American mysticism and Oriental wisdom.

The most eloquent passage quoted from Jonathan Edwards is, perhaps, this:

"After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast or appearance of divine glory, in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in everything; in the sun, moon, and stars; in the clouds, and the blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for continuance; and in the day, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things: in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce anything, among all the works of nature, was so sweet to me as thunder and lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder and to be struck with terror when I saw a thunder-storm rising; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunder-storm; and used to take the opportunity, at

such times, to fix myself in order to view the clouds, and see the lightning play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my sweet and glorious God. While thus engaged, it always seemed natural to me to sing, or chant forth my meditations; or, to speak my thoughts in soliloquies with a singing voice. Holiness, as I then wrote down some of my contemplations of it, appeared to me to be of a sweet, pleasant, charming, serene calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote in my meditations, appeared like such a little white flower as we see in the spring of the year; low, and humble to the ground, opening its bosom, to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrantcy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness that I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust; that I might be nothing, and that God might be All."

We shall find a new meaning in the Connecticut valleys and the Berkshire hills, if we think of them as inspiring such pure rapture and aspiration; and no one who is familiar with Emerson can fail to be reminded of his words: "Within every man's thought is a higher thought; within the character he exhibits to-day, a higher character. The youth puts off the illusions of the child; the man puts off the ignorance and tumultuous passions of youth; proceeding thence, puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities; the other relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God; shares the will and immensity of the First Cause. . . ."

Another passage of Emerson's, which seems to me to take up again the strain of Edwards, and to sound it with a deeper note, is this;

"But when, following the invisible steps of thought, we come to inquire, whence is matter? and whereto, many truths arise out of the recesses of consciousness. We learn that the highest is present to the soul of man; that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates;

that behind nature, throughout nature, spirit is present. As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws, at his need, inexhaustible power."

Next to the revelation of American mysticism as already articulate in the genius of Jonathan Edwards, perhaps the most interesting thing in Dr. Riley's book is the fact that a number of American thinkers, with the great Benjamin Franklin at their head, openly professed the Oriental belief in Planetary Spirits. Franklin, and those who thought as he did, held, that the Supreme Eternal could not be personified and conceived as taking a direct, minute interest in this earth of ours, which is but a small planet of one among countless suns, or its inhabitants, who are, as it were, almost imperceptible atoms on the surface of the world. These men logically and consistently asserted their belief that there must be lesser gods appointed to guide and oversee each domain of the cosmos, so that such a planet as ours would have its guardian Planetary Spirit to preside over its destinies. As many of our readers know, the Orient believes profoundly in these delegate gods, and holds that the divine beings who appear as the founders of religions are, in one aspect, the manifestations in human form of the Planetary Spirit, thus incarnated to teach mankind. It is both interesting and inspiring to find this belief openly avowed by the founders of American scientific thought, while at the same time we find the mysticism of the East revealed in the genuinely native genius of such men as Edwards, in the eighteenth century and Emerson in the nineteenth.

We shall look forward with uncommon interest to the appearance of a separate volume on Emerson, from Dr. Riley's pen; and we feel confident that he will do full justice to the lofty insight, the purity of vision, the genuine inspiration of the greatest thinker and seer this New World of ours has yet produced.

C. J.

"Little do ye know your own Blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour."

ROBERT LOUIS STEVENSON.

PRACTICAL OCCULTISM.

"A man can see other people's shortcomings and vices, but he is blind to his own. This arrangement has one advantage: it turns other people into a kind of mirror, in which a man can see clearly everything that is vicious, faulty, ill-bred and loathsome in his own nature; only, it is generally the old story of the dog barking at its own image; it is himself that he sees and not another dog, as he fancies."—Schopenhauer's *Aphorismen zur Lebensweisheit*.

"PRACTICAL OCCULTISM," as a title to these remarks, is something of a delusion and more of a snare. But it serves my purpose—to attract the reader's jaded eye; and it may help to excuse the editor for inserting an article which no one would read if it were labeled literally and exactly.

Now I have been told that my manners are degenerating; and they are not. But the accusation has led me to consider the subject of Manners in general, and particularly the manners of my brother Theosophists. I find that theirs are open to improvement.

Some will say at once that my title is wholly a delusion and that in no case can there be any connection between Manners and Practical Occultism. Such an objection, however, shows a total lack of insight into the origin and purpose of Manners. It is based upon the supposition that good manners are artificial adornments, like rings or scarf-pins; perhaps upon the arch heresy that they are shams, like false hair. I used to know Theosophists—oh, centuries ago—who held that view. Be honest, they would say. Open a door for a woman: Nonsense! If she's a cripple and can't do it for herself, then certainly. But first be sure she is a cripple; otherwise you are only pandering to the Artificiality of the Age, perpetuating the Inequality of the Sexes, making yourself a hypocrite and the woman a fool! But the Theosophists who talked that way are an extinct species. And they were not Occultists: merely raw, unfinished converts to some theosophical dogmas. For what is Occultism, if not the science of right thinking, right feeling, right speaking, and right doing—always at the right time and in the right place? And what are good manners if not the same thing on this plane, on this plane of everyday intercourse? Mark, please, that I include right feeling, for that is where good manners—if they really are good—originate. They are not the product of some twenty-five cent guide to the "Manners and Customs of the New York Five Hundred"; they do not consist of knowing which corner of a card to turn down when you—never mind what! They are the natural, in some rare cases the perfectly spontaneous expression of consideration for others, of kindly consideration for others, of kindly consideration for the feelings—for the physical, mental, and moral feelings—of other people. Where that exists, it is quite unneces-

sary to know the rules of the game. You cannot make a mistake. But there are rules, for those who lack the consideration; and the most essential of these rules were evolved in the Golden Age.

I do not mean that the men and women of the Golden Age held a Congress and discussed the subject. They didn't do things that way in the Golden Age. They just followed their impulses, which happened to be supremely right impulses. The stronger among them just had to help the weaker, saving them unnecessary exertion in a thousand charming and incommunicable ways. And in later times, when the impulses of men went wrong, the friction became so intolerable that the oldest inhabitants recalled the ways of their grandfathers and advised their children to make *their* children imitate the manners of the ancients. It was an experiment, and there were those who said: Let us at least be honest! But the experiment was a success: it oiled the wheels of the social machinery and reduced the friction. Something else was discovered, too, in the course of ages; that polite behavior, assiduously perpetrated, induced polite feeling. So the cultivation of good manners served, and still serves, a dual purpose.

Very few men, and just as few women, are polite by nature, for most of us are either selfish or lazy. To cultivate anything is an effort, and the cultivation of good manners requires a constant effort. "*Tamas*," then—the word which those of us who knew a little Sanscrit used formerly for the "slothful" quality of Nature—*Tamas* is often responsible for bearishness, particularly when it manifests in the family circle. I have often observed it in others, and I am sure that it does nothing to make home-life agreeable. To treat people with respect keeps alive in them the desire to earn it. Carelessness spells ruin, in private life as well as in business.

Good manners must of course be devoid of ostentation. They must be unobtrusive to be really good. In the relations of the sexes, for instance, publicly to overwhelm a woman with a display of consideration is not considerate, but the reverse. As usual, where feeling is the only sure guide, it is as easy to err in one direction as in the other. But I am sure of one thing: that an Occultist—a real Occultist—is exquisitely courteous always. He could not be anything else. Consider the letters in the *Occult World*! I once met a yogi, a very old man. He was as naked as when he was born, and his manners were quite perfect—so unobtrusive that one did not realize until afterwards how perfect they were.

But he lived in a country where the ordinary garb of yogis—or of some yogis—is their skin. He would not have recommended a similar costume for us. Probably he would have advised what the Rosicrucians of the eighteenth century ordained: that their followers should not dress so as to differentiate themselves from other people. If it was the custom of the time and country to wear long hair, then long hair should be

worn: otherwise not. If it was the custom to look like Anarchists, then look like Anarchists: but otherwise not. I think the motive of the Rosicrucian leaders must have been that their fundamental principles were of more importance than the temporary and superficial application of those principles, and that, in the case of people propagating new ideas, any eccentricity of dress or of behavior would prejudice them in the eyes of the world and would detract from their value as missionaries. Thus, whether they were vegetarians or not I do not know—and I confess to being a rabid vegetarian in idle moments; but if they were I am sure they would have looked upon diet as quite a minor matter and would have been the first to admit that theosophical principles can be applied magnificently (even if uneasily) on a diet of raw beef.

But the last paragraph is a parenthesis on the subject of non-obtrusiveness. "The good walker raises no dust," is perhaps the short of it.

To move without friction; to be harmonious in word and deed: surely this is worth while! And it can be done only at the price of considering the feelings of others in all our relations with them. I know it is immensely difficult, for it requires imagination as well as sympathy. But if we lack these great gifts, we can at least fall back upon the rules of the game, which are based upon ages of experience, and, by adhering to these, make life easier for others and, in time, evoke in ourselves the feelings of which really good manners are the outcome.

X.

"To love is to give. But often the greatest act of love is shown in abstention. To abstain wisely, is to give: the gift is to the soul of the other—its freedom of choice."

OCCULT APHORISMS.

BRAHMANISM.

HISTORY has not decided for us the comparative age of ancient Religions. Shall we give precedence in point of time to those of the Hindoos or Persians or of Egypt and Chaldea?

We realize the impossibility, at the present stage of knowledge, of any definite assertion upon this point, but we are equally certain that long before our chronological knowledge existed, ages must have passed during which religions known to us in their decline, passed successively through gestative and formative periods, reached their highest capacity, and were slowly resolved back into a crystalized survival of their earliest impulse.

That this impulse was in every case identical is probably true, varying but in outward direction or manifestations. Race history is, after all, only individual history writ large; and the moment comes in individual experience, when after many lives maybe, intellectual evolution succeeds and accompanies physical development, when mind asserts itself and questions arise as to Life's meaning, destiny, death and survival of death, and the reply to each question will depend mainly upon individual idiosyncrasy. So in Race Evolution we find that as more complex relations succeed primitive habit, as the intermingling of tribes and peoples follows in orderly sequence, the form of religion changes, and while in every case it has followed the natural order from animism, fetichism, nature-worship, to polytheism, some predominating race idiosyncrasy finally determines its national form. The final form of what is called Brahmanism, or in its latest evolution, Hinduism, is simplicity itself, and yet, it is undoubtedly true, that this simplicity is a result of the most complex mental conceptions known to man. *Unity*—One-ness, as distinct from duality, is preëminently Brahmanic, yet this Unity in fact contains Infinite Diversity within itself. It is for this reason that we find under the Religion of Brahmanism, the most contradictory forms and concepts. It relates itself to every aspect of the human intelligence, from the slow dormant interest in the supernatural, common among primitive or debased tribes, to the divine intuition of Infinity, which is the crown and glory of the advanced philosopher. Thus, whilst in the Brahmanic conception of Unity, there is no personal deity, within the vast encircling orbit of this immensity, are all gods, recognizable or conceivable by man. We might say that Brahmanism exhibits in an extreme form, the principle of Life as we know it in natural phenomena, that is to say, in a cohesive attraction which brings opposite elements into form and relates together in transitory imperfection, that which

shall ultimately issue from them as perfect. The all-embracing circle of Infinity includes every atomic irregularity possible in that heterogeneity which represents existence. The One *is*, the universe is only a be-coming.

The form taken on by Infinity in finite expression is ever variable, and thus in all phenomena the Brahmin, whether of to-day or of that ancient religion which we strive to reconstruct as a whole, sees in the transient the eternal, unchanging, immutable One. Realizing this, it becomes possible to comprehend worship as it is shown forth in the Vedas, and to reconcile its limitations with the same worship as given forth in the Upanishads, and the Vedanta. Like the ever-varying forms of a kaleidoscope were human life and natural phenomena to the Brahmins: ever changing, ever reforming, ever dispersing, yet ever within the circle, hence ever One, ever an Infinite Unity.

The long history of Brahmanism is the record of peaceful subjugation of the intellect of a surprisingly subtle people by a single class. The assumption of leadership by the ancient Brahmins cannot have taken place without some protest upon the part of kings, but we have no reliable accounts of such occurrences. References in the early Vedic hymns to the Purohita, or high priest, already foreshadow later authority. The Purohita stood sponsor, as it were, for kingly acts, "May this prayer of mine be successful"; he says, "May the power be perfect and victorious of those whose high Priest I am, I strengthen their weapons, I prosper their kingdom, fly forth, oh arrow! sped by my prayer." He was at once Poet, and Priest; led by him the people followed their king to battle, sure of victory, and he doubtless inspired many of those early hymns which are full of the vigor of a triumphant people. In the Atharva Veda we find the assertion of the priest: "I am the conquering Purohita. Increased is now this prayer (Brahma), the might, the power. Let those who rage against our mighty king sink low with this my prayer. Strike down with pointed arrows the weak bowman, strike with fierce weapons the powerless foe." The Brahmins at that time had but a secondary place, they were the sacrificers, and it was only later, after the conquering Aryans had settled down on the fertile plains of upper India, that they attained the ascendancy which from that day to this they have never lost. The fact that the Vedic Hymns were the product of generations of poet-priests, is in some sort an explanation of the strangely diverse nature of their contents, for we meet in them the simplest outbursts of poetic fervor in Nature worship, and the deepest note of philosophic enquiry and speculation. It is unnecessary to quote extracts to prove this; the fact is well known to the students of Hindoo religion, but the mystery of Brahmanical ascendancy is not altogether explained by it. It must be considered further in relation to the rites and ceremonies which from the earliest period to our own day have formed so

important a part of the religion of India and which served to knit the people together as the Aryans proceeded upon their way southward and eastward, discovering new land, and meeting a people very different in its religious ideals and customs from themselves. The Atharva Veda, being later, in point of time, than the Rig-Veda, throws light upon the progress of priestly supremacy, and shows their ability (a most marked peculiarity, distinguishing we might say the Brahmins of India) in amalgamating religious ideals. We have striking instances of this capacity later in the great epics when myths and legends of contradictory import are welded together into an harmonious whole, and still more strikingly in the Bhagavad Gita in which at least six different philosophies find a marvellous setting, so marvellous, indeed, that it must remain for every student, a very storehouse of inspired teaching.

Much ingenuity has been shown by modern scholars in their attempts to account for all the gods of the Hindoo pantheon, to derive them from various sources, and to find in them traces of Persian or Iranian influence; but as a matter of practical interest, it is of little importance, when we realize that to the Hindoo, everything in nature is a symbol, and the gods of the Vedic pantheon represent this essential characteristic of Hindoo thought, and set it forth plainly enough in such a stanza for example as the often quoted, "They call him Indra, Mitra, Varuna, Agni, and he is the heavenly winged Garutman."

"To what is One the sages give many a title, they call it Agni, Yama, Matariswan."* And in this fact lies the essential difference between the polytheism of the Vedic period, and indeed of many cults in India to-day, and the polytheism of ancient Greece and Rome. The latter represented merely the natural evolution of the human mind in its cruder stages, and died out, or at least lost vitality as civilization progressed, while in India, as Mr. A. C. Lyall has pointed out, behind it lay two impregnable authorities, the caste system interest in the religion, and sacred books containing its philosophy. Thus, it has been possible throughout the entire history of Brahmanism, for two apparently contradictory systems to exist as one, a polytheism, minute in its myriad distinct and opposite deities, and a conception of the One, which is its apparent antithesis. But as we have shown, there is no necessary antithesis in the mind of the Hindoo. His religion is a philosophy in which the whole necessarily is included in the One. Creation itself is only, to his thought, the self-expression of Brahma, is but a result, in myriad phenomenal forms, ever changing, of that which expresses or contains the whole, and as, in the last analysis, that which is continually changing is never for two moments the same, it is in fact, non-real, illusive—Maya—and it becomes therefore of little moment what name you give it. The Brahmin does not chide his disciple for the objects of his worship; his concern is not

*R. V. I. 1646, 46.

with the objective world at all, but with the indwelling God of which all else is but a temporary finite expression. The sincerity of the act of worship become the important point, not the identity of the form of God.

It becomes easy, in such a view, to attach importance to ceremony. In fact it inevitably follows, and in the hands of an ambitious priesthood, sacrifice and ritual would become more and more sacred, and the priest assume by very easy habit the control of all family and neighborhood relationship. We realize this fully from the Atharva Veda and yet more certainly from the Brahmanas; it is evident that from very early days the sacrificial ceremonial was imposing; gifts to the gods were many and frequent, and these gifts were of necessity offered through the priests. The Danastutis or verses extolling the munificence of kingly or princely patrons occur at the end of many hymns, and the sacerdotal order evidently became rich as being an intermediary between the many gods whose favor made wars successful, or attended enterprise of various kinds. As time passed, the custody of the sacred hymns themselves was limited to selected families, and one easily realizes the sanctity which would accompany this trust. The priesthood became to some extent hereditary, or at any rate associated with family relationships, and was regarded as the highest possible profession. A complicated ritual demanded an exclusive education, and we become aware that as the Aryans settled down in India, and generations succeeded who had no actual experience of the initial warfare and disturbance, the hold of the priest became ever closer, and class distinctions, or caste, clearly defined the lowest orders as belonging to an alien race (the Dravidians), and as occupying the position of serfs. Probably it was this social condition, and the desire to maintain the absolute purity of the Brahmanical faith, imperilled by idolatrous association with the Sudras, that led to the formation of an insurmountable barrier between the free Aryans and the subjugated classes. The distinction was emphasized in every way, and added considerably to the power of the priests, who regulated the mutual relations of all classes, in the Dharma sutras which were the prototypes of the Hindoo codes of law. But, as intimated, the greatest source of authority and power lay in the sacrificial ritual. As this became more and more complicated, several orders of priests arose; we have distinct knowledge of the four priests required for the ordinary sacrificial duties, the Adhvarya, who had charge of the material part of the sacrifice, the Udgatri, or chanter of the sacred hymns, the Hotri or reciter of the solemn sacrificial prayers, and chief of all the Brahmin custodian of the sacred knowledge. But while the Vedas, Brahmanas and Upanishads have thoroughly familiarized us with the various priests, and masters of ceremony and ritual, it is probable that no alien has ever really mastered the inner meaning of sacrificial observance, nay more, it is a question whether the Brahmins ever gave the exoteric mean-

ing of their ceremonials even to other priests. The Brahmin himself remained as custodian alike of sacred records, and sacred initiations. The history of Indian religion makes it clear that there has from time immemorial been a treasure house of wisdom behind the sacred texts themselves, and this wisdom has always been carried down orally: not only have the Vedas been memorized in every accent, syllable, and intonation, but that which remained behind them was incommunicable save to the deeply initiated. We have in this fact, at once the excuse for and explanation of the authority of the Brahmin, and it is clear that the spiritual life of India, has been dependent, far more upon the character of her priests than even upon the philosophy of her religious books. That the Brahmanic class has not been wholly faithful to its trust is obvious enough; had the priesthood remained pure and wise, Buddhism and Jainism had never seen the light. But, human nature is not continually at its very best; all religious history, all priestcraft, teach us this, and when sacrifice became, as it very early did, a matter of barter, the first element of decay in spirituality was already active, and we begin to understand how it happened that reformation, rebirth into greater spirituality was brought about not by the Brahmanical teachers, but by eminent members of the Kshatriya class. Theoretically the warriors had nothing to do with religious rites and ceremonies, but the history of Indian thought shows clearly enough that it was from their class that the greater reformers came. Perfunctory and ceremonial ritual are like dead wood in a tree, useless to the owner and ruin to the tree, and Hindoo religion from the very magnitude of its scope has suffered perhaps more than any other from internal decay. It is true that as the Aryans settled down in the spreading plains of the conquered land, the priests had a very hard and thankless task before them, that, namely, of bringing the most abstract philosophic conception of the Deity, which is found in any religion, within the possible understanding of a people absolutely without education and mingling with idolators of the lowest kind. It would seem that two courses were open to them, they could conceal the sacred books and give forth their contents only to the learned, they could in fact have a purely high class religion; or they could attempt an amalgamation. They chose the latter course, as their epics and religious plays testify. They dramatized the natural processes of existence, and in so doing, appealed through symbols to the highly educated, and through myth, fable, and story to the people at large, to that hybrid population which represents an ignorance denser than can be found anywhere in the world. Yet, densely ignorant as the lowest class in India remains, we are confronted by the strange anomaly of the fact that in a country where spirituality is dependent upon knowledge, where Avidya, ignorance, is the great stumbling block in the path of discipleship, the entire population, ignorant and superstitious as it is, is, in the strict sense, spiritualized,

i. e., its main interests are unworldly. Among a people who die like flies in the midst of the grossest superstition, the spiritual leaven works in the ideal of a universal brotherhood. India, debased and depraved by the faithless custodians of her sacred writings, presents to the world the undying life of the Spirit, a spirit moving in the midst of the grossest ignorance and doubtless destined in the far future to reclaim its own.

Viewed from the standpoint of ancient Wisdom, regarded, that is to say, as the effort of long generations of priests to conceal and yet reveal the most secret processes of soul experience, sacrifice and sacrificial observance acquire profound importance. A lifetime would be required to fully understand them, but as, from time to time, presented by scholars, we are able to obtain a superficial idea of their many ramifications. Very early in history we find the direst calamities must befall any one who, for any reason whatever, should curse the Hotar or his actions during the long ceremonial. "For," says the Satapatha Brahmana, I. 4. 2. "And in like manner when the fire blazes when kindled by means of the kindling verses, so also blazes the priest who knows and recites the kindling verses, for indeed he is unapproachable, unassailable. . . . and if any one were to 'curse' him in like manner as one undergoes suffering on approaching the fire that has been kindled by means of the kindling verses, so also does one undergo suffering for cursing a priest who knows and recites the kindling verses."

Knowledge of the ceremonials was in fact relatively distributed, and as the innermost knowledge was in possession only of the Brahmin himself it became more and more imperative to hedge the sacrificial rite about with minute rule, intonation, utterance. The priesthood enclosed the entire life of the people, and no matter how magnificently the king might reign, how successfully he might govern, between him and the people over whom he reigned, was always the priestly office, the sacrifice, the prayer, the song. Under such conditions, religion in India has always been greater than patriotism. The people have been held in thrall, not to any idea of a united kingdom, or associated kingdoms, but to the conception of an eternal underlying Reality of which they themselves are an integral part. Hence, in the fierce conflicts which from time to time occurred in the earlier period between the priestly class and the warrior class from which sprang the kings, victory of necessity always lay with the priest, for he had his finger upon the very heart-beats of the people—and was in the nature of things sacred. Prajapati, the lord of all creatures (Art. Brah., p. 471), was held to have created divine knowledge and sacrifice for the Brahmins, not for warriors. When a king was anointed he was forced for the time being to lay aside all that related to his experience as warrior, he could not drink the Soma juice until his horse, his chariot, his armor, his bow and arrow, his entire credentials, as it were, were laid aside, and he had taken up temporarily

the sacrificial implements—then only could he enter into his royal contract with Brahma.

When to the sacred power of the priest we add an enormous and ever-increasing wealth we realize at once the influence and temptations of the class as a whole. For each sacrifice the officiating priests demanded "Dakshina" of gold and cattle. We read of one worshipper who gave 85,000 white horses, 10,000 elephants and 80,000 slave girls to the Brahmin who performed a sacrifice for him. Yet, the office of the Brahmin was in itself so set apart, that all outward signs of power were in the hands of the serving priests. Every act was typical and symbolic. We read in the Satapatha Brahmana of an initiatory ceremony, in which the sacrificer's hair and beard is shaved, the hair being first touched with the sacred grass, both the hair and grass being laid in water: his nails are cut, and he then bathes, so as to become pure. He then clothes himself in a new linen garment and is anointed five times for the five seasons, from head to foot with fresh water, his eyes being touched with a reed stalk. When purified by being stroked with one, seven, or twenty-one stalks of sacred grass, he enters the hall of sacrifice, and walks about at the back of the Ahavaniya fire, which faces the east and in front of the Garhapatya fire which faces the west, the altar lying between. "The reason why this passage is made with Soma pressing is this: the fire is the womb of the sacrifice, and the consecrated is the embryo; and the embryo moves about in the womb." Here the symbolism so inherent in Brahmanism is explained, sacrifice is at once, god, man, prayer, or Brahma, the soul, and the correspondence between Brahma and all the emanations from the Infinite one. It is impossible to study the Brahmanas without a realizing sense of the profound fecundity of the human mind; one form has evidently led to another, one conception given birth to a second, so continuously that the pure, simple truth itself has been hopelessly entangled and lost sight of. The religion of the Brahmins was in evident danger of dying of ritual; the ceremonial of the sacrifice was becoming the more important consideration of the priests and people alike, when the dominant spirituality of the East once more asserted itself in the Upanishads, those wonderful writings, which bearing as the Brahmanas do also upon the sacrifice, yet from the opening word, emphasize and yet again emphasize the sacred meaning of the system, the secret ancient wisdom of the true spiritual Life. Nowhere is such pure spirituality to be found as here. In the Vedas man seeks and adores the gods, in the Brahmanas he sacrifices that he may placate them, in the Upanishads, he declares the truth, hid from the beginning, that he is one with them. "Thou art That"—the equivalent of the Christian, "I and the Father." Yet we must remember that this separation in thought was in reality no full separation; at every period of Hindoo history, all these strata of thought existed. In the Vedas we

find philosophy as well as worship, in the Brahmanas we find sincerity of prayer as well as ritual, in the Upanishads we find all three. There is no true division between them.

Undoubtedly in oral tradition, at all times, as to-day, the deeper secrets of the spiritual Life, the inner meaning of the steps of the Path, were given personally to such as sought the teacher and were ready for further Light, and the danger against which all students of Hindoo religion must guard is that of taking *literally* what is intended to be symbolical.

Again Brahmanism was wide reaching in actual geographical space, and the Brahmins, as they came in contact with different zones of a widely scattered country, undoubtedly adapted their teachings to the more urgent needs of their hearers. To them, it was not a matter of great importance under what form God was worshipped, it is not so to-day; nor did they esteem it necessary to give the people any definite historic records: in their place, a vast spiritual evolution was expressed, which could, of necessity, find no beginning or end. Tales of creation we have, it is true, but all such legends, as that of Manu, date back to an immemorial past, are lost in æons of remotest antiquity, and have no practical value. The question of importance to the Hindoo mind, even in the early Vedic days, was of that which antedated the conditioned universe, not how? but why? For what purpose did the universe of creatures, men, angels and gods exist? By prayer, penance and sacrifice man must propitiate the gods: so teach the Vedas, Brahmanas and Laws of Manu, but in these teachings God himself has attained supremacy by sacrifice, man must but follow the example; a life in heavenly worlds, a nearer acquaintance with God's other spheres, will reward him; at worst he will come back again to his own in due time. But after all, after prayer, penance, sacrifice, ritual and ceremonial, there remains the further *Why?* This question the Upanishads answer. "In order," says the seer, "that the soul having separated from its origin may rejoin it": profound, unanswerable reply. Further enquiries may come, must come as to the how—but the why is to the mind of the East forever answered. It was not to prove the fact, that the Upanishads were written, but to expound the method, to throw light upon that long journey to be undertaken ere the soul and its origin, or its Self, shall again be one.

It is easy to realize that such a purely spiritual philosophy was too high for the common people; but we know that when it was restated by Gotama the Buddha in plain language the everyday folk of his time heard it gladly. To understand this people and their actual daily observances one can do better by studying the Law books and later Sutras. The theology of Brahmanism is more or less based upon the text of the Laws of Manu, the most ancient of the compilations, in which the

latest objective gods of popular worship are not recognized. Vishnus' name occurs only once in the entire book and that of Siva not at all; good evidence of its antiquity. It contains the keynote of Brahmanic philosophy, as when it asserts:

"The universe existed in darkness, imperceptible, undefinable, undiscoverable, and undiscovered, as if immersed in sleep.

"Then the self-existing power, undiscovered himself, by making the world discernible, with the fire elements and other principles, appeared in undiminished glory, dispelling the gloom.

"He, whom the mind alone perceives, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the *soul of all beings* shone forth in person."

And yet, the simple everyday needs of the everyday person were carefully considered under various captions, all more or less connected with religious ideals, yet affecting home interests in understood relations; the laws of caste were minutely explained and one entire book relates to women, who must always be dependent, "their fathers protect them in childhood, their husbands protect them in youth, their sons protect them in age. A woman is never fit for independence."

All the early law codes of India make constant reference to the philosophic treatises. The Sutras, which are of legal import, differing from those devoted to ritual, but almost equally religious. The Gṛtiya Sutra, the Dharma Sutras regulated every change in daily life, for every event, great or small there was an appropriate ceremonial, for every day at least three oblations, for every fortnight and every changing season a sacrifice. Religious formulæ were said over the child as yet unborn, from the moment of birth he was surrounded by observances, at such and such a time his head was shaved, at such and such an hour he was exposed to the sun's rays, at the proper moment invested with the sacred cord. No minutest event was meaningless. So, in his childhood and youth all was prearranged; of sacrifices in connection with him there are no less than forty (the name rite, the eating rite, etc.). Many of these daily sacrifices or rites are still observed in the home of the educated and well-bred Hindoo. Religion thus hemmed life in on every side and these Sutras, so obviously intended to regulate daily conduct, are our best guide to the depth of religious feeling among the people at large.

Instruction in them is for all castes, and the actual results of a popular acceptance of Brahmanical authority are plainly foreshadowed in the precepts which evidently commanded respect. A study of the law books seems to prove conclusively that the people as a people remained far more truly polytheistic than pantheistic, gods, ghosts, demons all play their part, all remain necessary for the vulgar acceptance, all are found even to-day in some parts of the great country of India.

When, then, we attempt to arrive at a general idea of the great power exercised by Brahmanism, both in its pure form and in its latest form as Hinduism, we find it to be in the really analytical character of the teachers of the people; that the Brahmins understood in reality the underlying forces that dominate humanity. The religious instinct was to them the most potent, the most vital, that must be fostered in every way, and must be as universally related as God himself. Thus we have at once an *exoteric* religion which is universal like sunlight, or air, and an *esoteric* religion which is also universal but in the sense that God himself is such. The one easily becomes particular, it is God expressed in form; the other is and must be both universal and particular, for it is God as man, and man as God.

It is easily comprehensible that if a religion suited to the masses contains vital truths of the souls' life and destiny it must conceal them, but in the light of the theory of reincarnation, this very destiny demands interests of varying intensity.

To the Brahmin the world is a great highway of souls in every stage of development, some mere infants, others on the verge of Wisdom, each in turn to be guided, helped, inspired; and their religion is eminently fitted to meet such needs. That there are many different schools follows as a matter of course. Northern and Southern India present different aspects of the same fundamental concepts. The great Commentaries vary in detail, the Sutras have points of difference, and the superficial enquirer will say that the teachings are self-contradictory; but, in fact, even the philosophic systems, which are mainly known as six, are fundamentally in agreement as the Bhagavad Gita abundantly testifies.

It is hard, perhaps, to reconcile a belief in Hell with one in reincarnation, but that difficulty disappears when it becomes obvious that hells are as temporary and educational as everything else; there is only one Eternal, Immutable, Unchanging Reality, and wherever Hindoo religion is pierced to the core, this One Reality appears as the kernel in the nut, the seed in the fruit, it is the embryo conception, behind every deduction. Caste itself, immoral as it is in its exoteric manifestations, becomes religious in its ideal as representing the age and experience of individual souls journeying on the Eternal Pathway from source to source; and in the very stronghold of ritualistic observance, we are reminded that "*Knowledge alone gives real immortality; rites give temporary bliss.*"

There will always, as the Brahmin well knows, be souls demanding temporary bliss; he provides for them, well realizing that these very souls will yet in some future existence hunger and thirst after knowledge and thus acquire wisdom. Despair cannot accompany Brahmanic faith, for every soul issuing forth from Brahma must in the sequence of life's many journeys return to its home. Yet, with all its expansive possi-

bility, Brahmanism remained to the last restricted in thought by the supremacy of its priestly class. The unbeliever had no place, and when a freethinker arose, as happened more than once, the conflict between tradition and the natural evolution of thought was as severe in India as anywhere else, but, strong in the inherent toleration of a universal concept, not so fatal in results. Buddhism and Jainism, and in a lesser degree Sankhya philosophy, were protests against the machinery of priest-craft. But from the earliest days, there had not been wanting resistance to the assumption of holiness by the Brahmins as inseparable from their office. The older Gautama, author of many Sutras, says: "He that has performed the 40 sacraments, and has not the eight good qualities, enters not into union with Brahma, nor with the heaven of Brahma, but he that has performed only a part of the 40 sacraments and has the eight good qualities, enters into union with Brahma." This, in the view of the Brahmins themselves, must have been sheer heresy, but as time passed, which in the history of Brahmanism may mean centuries, many modifications crept in, modifications continually endorsed by the priests themselves, in such a way, that no external revolution, nor even the advent of Buddhism, followed as it was later by Mahomedanism, could shake their inherent hold upon the people.

Perhaps nothing more conclusively testifies to this than the fact that whereas when Islam swept over India, and conquered her thousands of adherents by fire and sword, Buddhism with its viharas and monasteries, yielded its treasures up to devastation, and died out in the very land of its birth, whereas Brahmanism in its continued amalgamating evolution held its own as it does to-day in the face of Christianity.

The reason is not far to seek: it lies in that spiritual knowledge, which, however hidden, is yet obviously taught throughout the length and breadth of the land by the Mahatmas, Sanyasins and Jivan Muktis, and by others who have the wisdom in their own souls to communicate to all who are ready for it.

While such remains the case what does it matter if religion assumes many varied forms; if through the teachings of the great epics, India accepts the trinity of Brahma, Vishnu, Siva? If Krishna, beloved of the soul of India, assumes Christian traits under later dispensations, it does not affect religion, for behind and beyond is Brahma, Atma, the Universal, the Immutable, the One.

It is in the infusion of a higher meaning into every rite, however idolatrous, that the real strength of Brahmanic religion lies; it treats all worships as outward and visible signs of some spiritual truth, and is always ready to explain in what way some particular image is an aspect of universal divinity. All Nature is but a vesture of the indwelling God, and if human nature demands, as assuredly it always must, an objective and transcendent, as well as an immanent deity, there is no obvious

objection. That which is universal, must be both without and within, must even, as it is within man himself, sometimes rise to the Godlike in him, and upon this ground the Brahmin permits the deification of men, no matter what the cult so long as the inner god is recognized by those capable of such recognition. That this universality should lead to abuse is not surprising, nor that one of the most suggestive experiences of the English is India, has been misunderstood by them. Trained to purely objective considerations of life, it is often inconceivable to them that the same people should worship the great deities, Brahma, Vishnu, and Siva as personifying the divine energies, and yet permit side by side with such conceptions, the lower polytheistic gods.

Brahma, Vishnu and Siva represent (as realistic abstractions) creation, preservation, and destruction, or life, growth, death, throughout all existence; they are as it were the keystones of the arch of theology. The great Brahmanic Trinity is interpreted variously as the evolution of the worshipper demands. To the intellectual, Vishnu and Siva represent the course and constitution of matter, but to the still more highly evolved philosopher, accustomed to pure abstractions, all idea of materiality will vanish, for the reality itself exists for those whose souls have been strengthened by long meditation, who perceive the essence, and allow no definite thoughts to interfere with the intuitional perceptions of the soul who is the knower.

Yet all orthodox Hindus worship Vishnu and Siva and many (especially in southern India) worship the Saktis, as the divine forces of preservation, especially the female principle of productiveness—as personified by goddesses, the mates or consorts of Siva and Vishnu. Unfortunately the religious rites in this connection are unclean and disreputable, and nothing lower can be found in the history of Religions that some of the cults devoted to these deities. Even the worship of Krishna is not wholly free from them, and the religion of what is known as the Civaite and Cakta sects is simple obscenity. But, unquestionably, these excesses are not referable to Brahmanism itself, but to older Dravidian cults; they are found among the hill tribes and in the outskirts of civilization and it is, in fact, an injustice to Brahmanic religion to dwell upon such excrescences, yet, in the opinion of those whose study of Indian religion is entitled to respect, the many modern cults are included in the general subject.

There are, however, two distinct systems of worship in modern India, connected with Vishnu and Siva, of which the main point of difference is the appearance of the Deity in human form, as Avatar. Vishnu, according to those who belong to the Vaishnava tradition, has several times reincarnated in order to help humanity, and can be worshipped under these various appearances, while those who worship Siva declare that there have been no Avatars or reincarnations of their god, who remains always pure essence.

The spirit which animates Brahmanism is the direct opposite of that which has dominated Christianity and in lesser degree Buddhism. It is the *non*-proselyting spirit. Brahmanism does not seek converts, and so indifferent is it in this regard, that it remains a fact that foreign residents in India cannot enter its temples. A Hindoo now in America affirms that even Annie Besant, whose later years have been devoted to the cause of Hindoo religions, has never been permitted to attend the temple services, although she is accepted everywhere as a disciple and pupil of the Masters, having been received by them and instructed in occultism. This is in remarkable contrast to the methods of other religious bodies, although Brahmanism can in no true sense be spoken of as a religious body; it is either religion itself in its essential form or nothing. It contains the undying truth of the inseparable connection of the individual with the supreme spirit and however deeply we may analyze its many philosophies (philosophies upon which continual commentaries have refined and refined away statements until there remains what appears to the student mere intangible distinctions), we come always in the last analysis to *the One*, the Immutable, ever encircling Infinity of God. Whether or not this Immutability is expressed as One only, or as Dual, or as Three in One, it remains as final explanation of an ever-changing phenomenal Universe. Such a conception impels and enforces Toleration and a recent Indian publication contains the following explanation by a highly educated Hindoo of this universal spirit of toleration:

"What is the meaning of toleration in the Vedic sense of the word? "Not that which makes all souls equal, all castes equal and creates a "confusion worse confounded defeating the providential design. The "sacred teaching should be adapted to the souls in the order of their "merit, but not that all souls, ripe or unripe, rude or unrude, barbarous "or civilized should be adapted at once to the sacred teachings. The "right toleration is, allowing each soul to stand on its own rung, and "bidding it see below and see above and understand that it has got over "so many rungs, and that there are so many rungs to be got over still. "The ladder is tremendously high. But if you should advise that soul "that its rung is false and that your own rung, say several steps above "the former, is true, and that it should get at once to your rung, is it "possible or conceivable to jump over at once several intermediate rungs? "co-existing souls the Perfect Lord has fixed the corresponding number "In perfect concordance with the multifarious merits of the myriads of "of stages of religion."

No other religion has so successfully carried out its fundamental principle. We may call this religion Pantheism if we like; becoming Monism in its later scientific phases and adaptations. It matters little; it is in fact Universal; it is all things to all men; it is the Vesture, if we may borrow its own expression, of the Immanent God. At the same

time, it must not be supposed that this most tolerant faith would allow itself to be overcome by a mere proselytizing religion. All missionary experience demonstrates the contrary—in one instance only has Brahmanism succumbed, in the case namely of Islam, but, here, hand in hand with an alien faith, was an armed force strong enough to impose its decrees, and in certain aspects as religious as the faith it replaced, and it offered to the lower castes an escape from the penalties of their condition impossible in Brahmanism. T. W. Arnold, whose study of religious conditions in India is well known, explains it in the following passage:

"The insults and contempt heaped upon the lower castes in India "by their co-religionists, and the impossible obstacles placed in the way "of any member of these castes desiring to better his condition, show up "in striking contrast the benefits of a religious system which has no out-casts and gives free scope for the indulgence of any ambition. The "tyranny of caste interference is very oppressive. To give one instance: "In Travancore (West coast of India) certain of the lower castes may not "come nearer than seventy-five paces to a Brahmin and have to make "a grunting noise as they pass along the road to give notice of their "approach."

Religious toleration is not extended to the practical relations of life, and this failure results in the successful propaganda of Mohamedanism, but not of Christianity, for the obvious reason that British caste feeling is as strong socially as Brahmanic caste is in religion. Such conditions only emphasize the anomaly of a perfectly tolerant belief, and a perfectly intolerable practice, but in spite of it, admiration must always be felt for the spiritual principles underlying Hindoo religion, and the wonderfully complete systems of ethics which from the earliest period have accompanied it.

Above all the secret force of Eastern religion lies in its mysticism. We live in an anti-mystic age, and in our Western world are always demanding explanation and satisfaction for the intellect. Brahmanism (with the exception of Buddhism), the most intellectual of all faiths, persistently relegates the intellect to a secondary place. Neither Christianity nor Islam asserts the supremacy of the Soul in the same way, although both have developed Mysticism in an extreme form. But the mysticism of India claims, and makes good its claim, to inner knowledge of the nature of the Soul, and of its superiority to the Intellect. To it the mind is but another instrument, intended, as are the senses, to synthesize experience, but above and beyond both stands the Soul looking on at life and knowing all things. Thus, from the first, the religion of India has carried on its work in two distinct ways, exoterically in that outer worship in which the people may retain their innumerable deities, their images, their miracles, their sacrifices, their rites, their creeds, if they ever formulated them (which, however, no Hindoo willingly does), and

esoterically in that inner teaching of planes of consciousness, of different vestures or vehicles of the divine, of the Soul itself as knower, perceiver and container of all things.

There are no formal creeds, no professions, hence persecutions and religious wars are unknown; the outward form was always unimportant, the only essential being the inner truth known only to the few.

If we desire to put into one sentence the innermost secret of Brahmanic belief we may say that it is the certain conviction of a Spiritual Evolution, underlying all material evolution. A phase of intellectuality so convincing that it contains and explains all mystery, all contradictory experiences in life, and gives a solution, always ready, of the ever-varying anomalies in actual experience. Its exoteric expression is the belief in reincarnation, its esoteric import is the search for union. Exoterically it accepts all phenomena, for even science can present its facts and find acceptance; esoterically it teaches those inner paths of the search for Wisdom, which we may call spiritual experiences. To give the explanation of spiritual experiences, of the awakening of the soul from the sleep in matter, is the work of those teachers who are to be found scattered throughout India, and who vary in attainment, in accordance with their individual opportunities. They are "to be found everywhere," yes, but only if faithfully sought; and among them are often those who, having attained full enlightenment, are devoting their remaining years to the instruction of those who find them. To them are known the divine secrets, the true Way, the object and the end of the Search, they stand as guides far more truly than the priests, having outlived forms and the necessity for them. Few comparatively are those who, having found them, persevere in the quest for hidden Wisdom for its own sake; the vast majority of men are timid and ignorant, desiring only salvation and protection from the powers and influences by which every Hindoo conceives himself to be surrounded.

It is impossible to foresee the future of Brahmanic religion. Will its insidious priestcraft yield to Western common sense views of life? Or will its dominant spirituality override the limitations of its external religious observance and in its turn subjugate the intellectual pride of its conquerors? The Brahmins have shown, through centuries of kaleidoscopic relations with the old races of India, an amazing capacity for amalgamating old and new beliefs, but in the present state of affairs the Hindoo, with his vague intuitionist conceptions, finds himself in contact with an intense practicality; he who would live in an Eternal evolution is met at every moment of his existence by the stringent laws and requirements of those whose codes are made for time. The Indian Mutiny was the reply of the superstition of an ancient race to the requirements of a modern people, and later experiences have again and again warned the British that the same inherent protest exists for any lack of

respect shown native religious observance. The Hindoo mind is above all else transcendental; it will never limit itself to practical necessity nor to sensual demands, never awaken to a feeling of loyalty to those who ignore its ideals, but, judging by many recent publications by the highly educated Hindoos of our time, it would seem as if the amalgamation of the spiritual ideals of India and the best ethical teachings of Christianity (which after all are but those of ancient Hindoo religion) may bring about a better system and lessen the hold of the priesthood without lowering the conceptions of the people.

J. E. R. R.

"Will not a tiny speck very close to our vision blot out the glory of the world, and leave only a margin by which we see the blot? I know no speck so troublesome as self."

GEORGE ELIOT.

"The responsibility of tolerance lies with those who have the wider vision."

GEORGE ELIOT.

RECOLLECTION.

WHAT is so often the one thing wanting to a devout person desiring to follow the Path? Simply to be *reminded* of it. But how, in the midst of our worldly occupations, can we constantly remember those things which we seek? Is it indeed so difficult? Are we not always mindful during the day of a pleasure to come in the night? Do we need to make an effort of will to remember this? No. What, then, is this Recollection that seems so perplexing? David tells us, "I have set the Lord always before me." Surely this is plain enough. "The Kingdom of Heaven is within you," therefore gather yourself together; withdraw into the depths of your hidden self and dwell there. St. Theresa made, as she said, a little oratory within her heart, where she could always keep up the service of her dear Lord, and to which she could perpetually fly amid the disturbing activity of the outer life.

There is an exoteric and an esoteric Recollection. The exoteric is the result of persistent efforts of will, in which the mind, swayed by interior volition, is trained to keep one thought constantly in the foreground. This is the first great step, and the most difficult to attain. It means constant attention and repeated renewal of effort. A good way to commence is to set aside a time every day, and deliberately to retire within yourself. This will renew the strength exhausted by frequent failures. If the natural levity and instability of your mind leads to endless distractions, and if you are continually losing hold of this precious Recollection, do not be disheartened. Instead, use the very time otherwise spent in discouragement, in recollecting anew, and you will gain fresh inspiration.

St. Augustine has said that they are blessed of all men whose life is a continual prayer. Therefore pray—and pray incessantly. This will keep your mind pure, and purity of thought is of primary importance for the attainment of true Recollection. One great help to this end is to have a store of uplifting thoughts ever at hand. Learn by heart texts from the Scriptures, or from holy or religious books. It is surprising how the application of these passages to the many idle moments, such as dressing and undressing, lying awake at night, etc., restrains the mind from drifting aimlessly, and starts a train of righteous and profitable thoughts.

Recollection is, however, only partly a mental process. The esoteric, from which the exoteric is derived, is quite different, and transcends the

latter as the ideal transcends the practical. In the beginning it will be necessary to make a conscious effort of will to bring back the wandering thoughts, but presently a new feeling will arise, that predominates over all, and expresses peace and a powerful desire to do the just and right thing. This feeling is unceasing, and acts as an undercurrent to every thought, word, or act. This is true Recollection. Thus you enter into immediate relations with the "still, small voice," and this voice directs your consciousness toward the purest and highest motives of which you are capable.

What can be more uplifting? It is not hard. It does not even take long. A little effort of will, animated by the right spirit, during the daily events of domestic or business life, and continued steadfastly for a short while, will change the entire motive of your life. It will be purer, holier, and, in fact, dedicated to God.

There is one great principle which must always be remembered from the start, and that is to persevere always. Nothing will be accomplished if these daily efforts are languidly, mechanically, or incompletely made. Fire, energy, and resolution must always be maintained. This will be difficult, but "where your treasure is, there will your heart be also." That which can be had by little work, is worth but little. Therefore, the more you strive for incessant Recollection, the greater will be the reward when the goal is reached. If you should carry a wheel up a hill-side, and, half way up, should for a very brief instant loose your hold, the wheel would shortly have reached the valley again, and all your work would have been useless. You would consider this a very foolish act in daily life, but why not apply this wisdom to your religious life? Is it not as important?

Recollection and Prayer are the same, for Recollection is a form of Prayer. If you make it a habit to pray before commencing every duty, that duty will be far better and more completely performed. How can you deliberately sin, after asking God to help you? You will make mistakes undoubtedly, but that you should commit a fault in the very face of God is inconceivable. Watch yourself, renew your spirit after each failure, and keep ever before you the underlying motives; and you will live a life in accord with the Divine Will, and at peace with all your brethren.

A. G.

THE HABIT OF SWEARING.

THE habit of swearing is under a ban. It is to be heard, however, within certain limits, anywhere, and so curious a habit is it and so marked in character that its study becomes interesting and possible.

As a form of words swearing is ejaculatory. Its central syllable, most frequently repeated, is *damn* and this, without farther quotation, serves as a point from which to discover the usage and meaning of what we hear.

The child is taught that he must not swear. Born into a world where oaths of all degrees are in vogue, he is taught "The Lord will not hold him guiltless that taketh His name in vain." By all that is holiest he is shown that to swear is, first of all an offense against Deity and next, that words, as used in human life, are both bad and good and that he, as a child, is forbidden by parental authority, by polite usage and by fear of displeasing his Creator to use "bad words." So, with the child, we try to start right—this right being consideration for the good of life—and to give early safeguard against what we tacitly acknowledge will be one of his special temptations. For evidently man at large inclines to swear and evidently many children, though well-taught, upon hearing oaths throw aside teaching and follow the inclination to swear themselves.

We refer the child to the authority that we hold to be the greatest—to the Divine command as to the use of the Great Name; and this we do because oaths in full are a use of that Holy Name.

All men feel that they have direct relation to God. As all men look straight to the Sun, regardless of what lies between, winds, vapor, gas, ether, so human souls look to their Cause and Source of Being. This relation, which is recognition, is fostered by all that is fundamental in what we call religious teaching. The Father gives invitation. "If with all your hearts ye truly seek Me," and prophet and people have replied—"Unto Thee will I cry, O Lord," "The Lord is my shepherd," "Come and let us return unto the Lord," "Our Father who art in the Heavens." In any church, with any people the way from man to God is open; the will of man alone is required as means of access.

This nearness and openness of way to the Great Name throws upon man the choice as to when and how he will go up and down from his own life to the Great Life that encloses and infills his being as a soul

upon this planet. It is as he pleases; still, by Psalm and Gospel, prayer and priest he is cautioned not to go "in vain." In the ever-present tense, with reverence and worship, following the phrase dictated in the prayer of prayers, we are taught to say—"Hallowed be Thy Name."

But the habit of swearing has worn a path otherwise. For, in full, to swear is to begin with the Name and to end with the soul of man. To damn is to injure, to blight, to hinder, to wish evil to. It is a prayer to God, an evil prayer. Maledicite!

So we get the points for this habit of the curse, and find them to be threefold—a soul on earth, God above and within, and again, on this human plane, a fellow soul, or a creature, or conditions, or a thing.

To begin with the first point, that of human presence—if a man breathes, he lives, he is here; if he has ceased to breathe he has gone elsewhere and his actions, no longer those of earth, concern us not. By this token of the breath it is that we know most of man. It is his most interior sign of vitality. Upon it all his life, within and without, depends for maintenance and continuance of itself. In this breathing life the commonest action is that of speech. If we turn to the history of life we read that "In the beginning"—"The Word was with God and the Word was God." In human life, by the law of birth, which, under God, shows our Divine relationship, the Word of man comes with him and however he shapes it the Word here spoken is man himself, and stands as his own best self-revelation. Our earliest effort and our last is to speak. All day do we use words as a means to convey to others our feelings and thoughts and even to aid our actions, and our words, fleeting in sound are yet in effect enduring, immortal. "Winged words" flung with volume of energy, they record themselves in vibration that generations may repeat.

Our Word is a form of energy. With every breath we draw we take to ourselves from its Source, this energy, this vital essence that makes us living beings, and, once taken from the great supply, that breath of energy is absolutely and essentially our own. For the moment too, fresh and new, it is ours to hold, to control, to stamp with any character of act or of words; to send out to any usage, good or ill. It comes, the strength of life universal; it goes bearing the individual character that we have impressed upon it, flying forth as a word to represent and to reveal what character was hidden within us.

In itself energy is divine—the Divine in the human, pure and simple. Its use rests with us and this energy may at the moment be made to assume any form. It goes as we send it, yet, as a glass of water given to a traveller is a part of the well from whence it came, so our word is still our own and stands, with relationship unbroken, as a sign of us wherever it may be sent. Because of this inextinguishable quality of the force born within us and because of this law of relation in life comes

responsibility in speech—concerning which we have, through time, had teaching manifold. As Chaucer says:

“The firste vertue, sone, if thou wilt lere
Is to restreine and kepen wel thy tonge.”

Virtue is that which makes a man. If we can think of ourselves as a body of elements, magnetic, electric and radio-active we can see that balance is our first requisite. For this we must have insight as to our own ideal of what we want to produce and accomplish in the world and we should also perceive and be clear as to the effects that, by living, we do produce in the world of things and of men. We should live from intention.

Now a curse, in intention, is a cause from which evil results are to spring. It may not be so recognized; it may not have strength to carry far, it may only recoil to empoison its own source. And those who swear easily disclaim intention. It is the “letting off of steam.” But science looks us in the eye. Speech is significant; life is vibration; and the spasms that call for relief in oaths of varying degrees, when traced to their source are found to originate in that malign quality we call hate.

That there is also an amusing side to swearing no one with love of humor or sensitive to dramatic or literary phases of life's expression would for a moment deny. The element of impotence revealing itself in a flood of curses makes a bystander laugh; the mistress laughs at Bridget throwing salt, with her objurgative “bad cess to ye;” the scene in *Tristram Shandy* of Dr. Slop, who has cut his thumb, being told that “small curses—are but so much waste of our strength and soul's health to no manner of purpose” and being set to read aloud a Latin Church malediction with the aside—“Our armies swore terribly in Flanders,” cried my uncle Toby, “but nothing to this;” the cursing historic, in tales of old, the oaths of doughty admirals and Spanish buccaneers, showing the daring heart, the mettle high and authority over men—all these present themselves in literary and dramatic form, and as aspects of comedy are used to suggest manners of life and to provoke a smile rather than to emphasize disapproval.

There is indeed the oath in its sacred aspect, and this both permits and compels appeal to God. Here nothing less than Deity, the Source of being could serve us. We go to Origin, than which nothing can be greater. This use of the oath is by concurrence the practice of nations. By it contracts are made and all sacred promise given as to truth and honor in the life; these being born of man's best ideals, and having in view ends that God and man may approve. But this is by itself in the good order of life, and, while men may be true or false under oath, the oath itself is an ordinance of value.

In common profanity, to follow its course a little farther, it is said that swearing means nothing, that it is only a form of words, a phrase crystallized by custom, that it relieves nervous irritation, that it intends no harm to one sworn at. "It's just a habit." But of what? "Follow the thought that you are thinking to its result," said Swami Vivekananda, "and you will discover what it is that you are thinking." Follow a curse from man to man, from origin to fulfilment and to what does it lead?

To swear at persons or things is to arrogate to one's self authority—the right of appeal to the Most High for purposes of destruction or injury to life. Yet all men are souls, spirits of life sent out from the Great Spirit, sharers of the One Great Life, however they, at this present moment, as to degrees of evolution, may differ; and for our conduct of life here together we have the brief and acknowledged precepts—to love God supremely and thy "neighbor as thyself." The two are inseparable. Love to God can only be shown through love to man. Not personal affection is this "love," but regard for life, the gift of God, as man's common possession. In this idea we have the sense of protection; but in the curse we have desecration—the profaning of things that in Divine intention are harmonious and strong.

In every-day-profanity we are, by means of man's Word, creators of enmity, resentment, hatred and malice—vibrations of malign intention; and these though wearing the guise of force and might are cowardly, for they are flung abroad, not fairly, but when a man is low in the scale of relative position and when being in subjection, or absent, he cannot reply. The horse cannot reply. Workmen do not audibly swear back at one in authority. There is, however, a reply, a conclusion. By one who sometimes sees with "second sight" it has been said, "One who swears creates an atmosphere into which evil influences hasten to come. The air that carries an oath carries poisons that afflict the soul and injure the body, especially the blood. And this poison affects the one who swears more than the one who is sworn at. It is a chemical action."

This brings us to the old saying that "curses, like chickens, come home to roost." The law of energy is transmutation. Present and active it must have some form to wear, a form whereby it can display the thought from whence it came. This creative activity is incessant. It has been said, "A living thing seeks above all to discharge its strength." The strength of life makes our restlessness. It carries with it its own ideal which is expression—the sending forth of energy, as it is received, into some form that can go out among men, be seen and known, taken up by others and woven into the work of the world. All day we build, we cut, we sew, we plan, devise and execute. By our work we "convert essence into things," and by the process we make life representative of ourselves. The movement of life, in this creative activity, is twofold. It is action and reaction. There, in the world, is our work, good or poor,

and here, within ourselves, are the results, made manifest to us through our exaltation or our distress of heart and mind as we contemplate or are forced to recognize the effects that, by our handling of life, we have produced. We live, in truth, and take interest in our existence here, in nature and with our fellows, because of this law of the return of life to ourselves. The child throws his ball that it may come back; the farmer plants his seed that seed may come back to his hands. In this activity of life, achievement stands outside where all may see and judge it, but intention and the will from which anything is created, these remain within ourselves. We feel their quality and power and understand that, as sources of action, they indicate and outline the path by which life goes and comes—the path of outgo, the path of return, in the making of character; in comparison to which visible accomplishment in the world is as nothing. Doubtless before life is done with us we shall come to understand this—that responsibility lies in intention, first of all; and since within we have strength unused and conscience, which is knowledge of right and wrong, we have in reality no excuse for weakness as a “habit.” And so, in this habit of swearing, we come again to intention and to its expression in the word of man.

In any study of life it is better to seek light than darkness; better to see what to do than to rehearse what is done. Yet the fact is notable that where some twenty-five years ago swearing was confined to a few tongues and to occasion, it now is heard constantly and as a habit of speech. For instance, one-half hour: before Berkeley Lyceum, boys, not of the slums, in rage insensate, cursing by holiest names coupled with expletives of vulgarity. At the Avenues, at Broadway, men with men and men with women, repeating the names of God and of Jesus, hotly, in anger, or quietly along the way damning, damning the head, the luck, the soul of man. Ah! this “better class,” smooth, prosperous, young, with garments—and flowers—“for because of swearing the land mourneth, the pleasant places of the wilderness are dried up and their course is evil and their force is not right.” Follow for one moment the prophet’s symbolic phrase; think of those “pleasant places of the wilderness” of human power as yet unexpressed, fertile yet untilled, awaiting our touch to respond, under God, as soil beneath the sun in goodness of heaven and earth, yet “dried” by the fever of hate, with “their force,” when it does appear in life, “not right”—and if not right then wrong.

In this we stand arraigned at the bar of our own intelligence. To say that in such use of words there is no real intention of actual ill to others is but to disclose a weakness and poverty of perception and will that is in itself a sin; because energy, the breath of life, in its coming, awakens to consciousness life’s ideal and desire; and to balk it of its true expression and, in its outgo from ourselves as individuals, by our will to set it to low usage, is an intimate form of wrong-doing. Weak-

ness of intention does not clear us here. All is choice, with men as they speak and with women who with willingness hear, or in loyalty to life refuse to hear profanity from those beside them. And since we are so free we should be honest and hide behind no subterfuge. If we are a profane people why not acknowledge it and either change our habit or let it lead on to farther weakness.

For, in speech, profanity is weakness. It is resorted to with the idea of emphasis, but in truth it destroys vigor of speech. It fills space with sound powerless to awaken thought in others. To an inferior who hears it may seem threatening, but on the part of him who speaks, it is a sign of lack of the quiet, concentrated, well-aimed, convincing power of mind that at will can clothe itself in English good and true. It is desecration to man's Word, it is folly for the mind, blight for the soul.

And here for commentary upon us we may read some verses of Ecclesiasticus XXIII with its beautiful opening appeal, "O Lord, Father and Governor of all my whole life."

This habit of swearing it is true is still under certain restrictions. In literature, however realistic the incident, there is an established agreement that the author shall suggest rather than quote a fit of swearing, using some smothered or indicated ejaculation that shall not be too much for the printed page. For swearing is under a ban. Not before children, not in general society, not at women, not in church nor at public meetings, not publicly in art, music, poetry, the drama, may it be heard. Yet in the heart it rises, a seething of hate toward life, or luck, or things, or servitors, or enemies, an ebullition of irritated nerves, a malediction lying just within the lips, a word—"Yes, and words, if they are not watched, will do deadly work sometimes"—even though flung out from habit and professedly as meaningless.

But to the thoughtful the vital question is how to stop. How drop a habit so interwoven with daily speech as to have become almost automatic.

Marcus Aurelius says, "Look within. Within is the fountain of good and it will ever bubble up, if thou wilt ever dig." Modern psychology teaches that "man is a spiritual being," that, as a whole, apart from minor degrees of being, he has two minds, the objective or outer mind, that looks out and is creative externally, and the subjective or inner mind that, with recognition, looks in to the spirit of life and is creative of ideals. The subjective mind deals with energy, transmuting it into thought, and individual progress consists in ability to make the two minds work together—the outer mind held in accord with the inner and not allowed to be disobedient to what the inner dictates. This imperative position, as has been well said, is of great value, especially as we first turn to look within. Suggest to your objective mind: "I am your

master, and you are my servant, my instrument, and you must obey me.” —“Separate yourself from your objective mind in thought.—Realize that you are separate from and superior to it; treat it as if it were a child entrusted to your care by Deity to educate and enlighten.”

This is a good preface to new growth. We see both the difficulty of this control and its possibility for we observe that the outer mind is flighty, nervous and easily influenced, while deep within us lies our ideal of what life should be—our real desire. All this Saint Paul has told us. (Romans VI. 14-25). Yet with an old habit we may “deliver” us by a new use of energy. There is but one way for us; there is no going back; we must go on. New breath comes every instant. What to do with energy new-born becomes our only question.

As to the past, to quote Martin Luther—“The best repentance is to do so no more.” To be done with swearing one must first wish at heart to be done with it. After that real choice made for the sake of life and by the heart, there should be no looking back. “Let the dead past bury its dead,” for in this lies wisdom. Sad indeed is the estate in which remorse for real wrong is impossible. By its token in the life comes salvation. But beyond its single bitter hour, which is salutary, being recognition that by use of our own power we have hurt the Great Life that is Power in larger expression of Itself, we should deny ourselves the luxury of grief and go on. This is best for life; for life it is that calls and calls and must not be despoiled of its birthright—the energy of *now*.

Also, in obedience, let us “Resist not evil.” Waste no time in barricading that old path along which curses were wont to fly, but, with intention, turn to the hewing out a new one. Be busy with the realization of new life, decisive as to its instant usage, formative as to its action and its Word. Find some new good thing to say. Let hate die its own death. Give the heart a new ideal; a deeper sense of life as a power in hand to work with. For, as to old habit, deprived of new energy, it dies. Not at once. It will curse and swear. Be not shocked to hear it or to feel its poison surging through the blood. Let it alone. It is an old habit, with the growth of centuries behind your use of it, and death may be slow. But give no heed and spend no time in watching it die. For the breath of energy directed to such watching becomes, to the evil taint in us, as its own new breath of life. Neglect is the better cure—the way to extinction. And what we thus leave to the Spirit, the Holy Spirit will take up and accomplish for us—for, “lo! I am with you, always, even to the end of the world.”

As the study of life, its reality and its modes of action, leads us to look within, we are brought still again to the value of intention. With a bad habit the intention must be first that it happens no more; and following upon that must come the intention to forget it. The failure of

yesterday is too great a load for the Spirit of life to carry. We must live a new life with all force set straight thereto and by this pathway of new intention the will, sent out in good words, humanely spoken, will hold the attention; and with attention withdrawn and energy withheld the ferment of nerves and execration of life will die. All day long the life within seeks to sustain its equilibrium. This is its instinct. The successful man is he who can let that instinct prevail and save himself from break in the equable outflow of his own power. To work with that desire for balance is to quicken and increase it and to maintain serenity is, of itself, the killing out of desire to swear—because swearing is at heart more weakness and lack of control than actual hatred of life and love of injury. Indeed in its true estimate swearing is little more than a physical habit, born who can say how, but through ages grown in volume along some line of inheritance.

Here then it lies, on the outer edge, far from life's center, a negative process condemned by judgment as one of the things that, in the light of knowledge, we do not wish to do and arising often, since many a good man swears, from lack of thought. For to look at life in its greatness is to desire to do it honor. To comprehend man's Word in its creative value is to hold it sacred to good and beauty. Then by wisdom enlightened, as those who have had use of gold bear it home with increase, do we in loyalty bear this breathing energy on to "God, who is our home," holding it consciously to noble ends that He thereby may have of us, not loss, but rightful growth of His entrusted power.

M. P.

"Maintain a perfect unity in every movement of your will."

"When the perfect man employs his mind, it is a mirror. It conducts nothing and anticipates nothing; it responds to what is before it, but does not retain it. Thus he is able to deal successfully with all things, and injures none."—The Writings of KWANG-TSZE in "The Texts of Taoism," Vol. I, pp. 209, 266.



ELEMENTARY ARTICLES

II.

THEOSOPHY AND THE PERSONAL LIFE.

DEAR FRIEND: In my last letter I tried to show you how, in a general way, theosophy could be applied to everyday life, now I want to give you one or two suggestions as to its application to the personal life.

Every religion and every philosophy professes to be a guide, and to supply an ideal for the personal life, and theosophy being both a philosophy and a religion should also supply this need.

In my opinion its ideal is the most perfect, and as a guide to the attainment of that ideal, it has no superior among the religions and philosophies with which I am acquainted.

Some philosophies, and some religions too, set before you a picture of what a man should strive to be, but give no help to the realization of this perfect life. Theosophy gives us a knowledge of man's constitution and the relationship of the different parts to each other, and tells us the ideal is to develop the whole being into power and activity; to train every part into subordination and harmony; to enrich every part and the whole with whatever is generous, genial and beautiful. That is, every part must be co-ordinated, kept in regulated activity, in order that character may have infinite variety, power, endurance and beauty. There can be no perfection without symmetry, so all these excellencies must be well proportioned and well balanced.

In order to reach this ideal we must do our duty everywhere. The circumstances of life in which we find ourselves are the best for us and will help us more than any other circumstances could, if we are living to perfect character, and not for selfishness, power and ambition, or for merely material gain.

When the instincts and passions of the animal (desire) nature predominate and give tone to character, men are always sensual, for they live by the force of their material organization.

But as men come under better influences there is developed a mixed character in which material force alternates with higher and better feel-

ings. Under great excitement the physical qualities predominate; but in quiet times and when away from temptation, there grow up milder influences and nobler sentiments. The result is that there is an occasional outburst of feeling, and also an occasional experience of sweetness and peace. There are alternating conditions of mind which result in great strife and conflict between the higher and the lower nature.

The majority of civilized men live in this intermediate condition in which the animal is not predominant, and in which the spiritual is not supreme, but in which sometimes one and sometimes the other rules.

But there is a higher state in which the spiritual sentiments completely rule. Then the higher qualities give tone and expression to the whole life, and the man seems to be surrounded with an atmosphere of peace and goodness, and the character is marked by strength in gentleness, by courage in sweetness, by will without obstinacy, and self-confidence without conceit. In short the spiritual becomes supreme in authority, and that which makes us *men*, and not that which makes us animals gives color and tone to the whole life and character.

This is the ideal character that the practical application of theosophy to the personal life leads us to. Let a man become harmonious by giving the sway to the higher nature and every part of him adds to his strength and to his richness. A perfect man is perfect in the physical, social, intellectual and moral parts, and all the lower serves the higher, and this higher predominating, gives an atmosphere of great peace and great power. When there is fulness, fineness and harmony of the parts we have perfection.

There are some things that help to this perfect life, and there are some things that hinder, and Theosophy is a safe guide in these matters.

It helps us by its teaching to overcome the things that hinder, and how to make use of the things that help, and especially does it enable us to take the help of the spiritual side of life.

As the root of the tree is buried in the soil, while the top is embosomed in sunlight, and the tree grows by a double force—by that which is above it and by that which is beneath it; so man may grow by the top in luminous spiritual ether, and by the body in contact with the world and natural laws.

He must look out for what is needful in the bodily sphere, and by meditation must bring himself into communion with the invisible. Both are needed and he must learn to see with both eyes, the physical and the spiritual. We must use both these forces to develop a higher character.

The Theosophist is a practical mystic. He is not an ascetic, but neither wealth, fame, pleasure, nor power can be his supreme ideal. He can enjoy all these, but makes these and all other things help to build up character. The lower he subordinates to the higher. If the temper

be naturally fiery, he controls it by transforming it. If the heart be filled with corroding envy or cold selfishness or self-conceit, these must be cast out and brotherly love must rule, for that is the heart of Theosophy. In order to do this the two sources of help must be used—he must obey the laws of his physical organization, and he must seek the help of the higher self through meditation. We, none of us are living as well as we desire to live, but we must keep the higher ideal before us.

No one can suddenly get the power to control and guide the lower nature. In the battle he will often be defeated. A young artist might as well expect to carve or paint the highest works of art, or the horticulturist to produce rich, ripe fruit in a day after he plants his trees, as a man to expect the higher self to subdue and train the lower self at once.

Life is an education. The past of our lives, too, is often against us, and that means a battle. Our present surroundings are distinctly unfavorable, and that means another conflict. Then, too, we must remember that we are so unskillful and so feeble in moral power, and the desire nature in us is so strong, that constant vigilance and strife are necessary.

I have already said there are two sources of help for us. We may restrain the lower by careful attention to diet and physical exercise, avoiding some of the things which disturb and irritate. But there is another source of help that is commonly left unused. By meditation and by opening the soul to the spiritual, we may in time gain full control of the lower nature, and build up a strong, noble character, with body, mind and soul in perfect harmony.

The fiery temper may be subdued; the cold selfishness and pride replaced by brotherly love and devoted self-forgetting service. The bitter envy and jealousy may all be cast out. But this can not be done in a hurry, for life is a growth and all growths have their special foes, and this is true of the growth of character.

There are enemies to bud and blossom, to the fruit in its earlier and later stages, and the process of growth to perfection is slow.

In like manner the ripe fruit of character is not suddenly created, but is the product of a slow evolution, with enemies at every stage of growth. But Theosophy gives us the secret of growth and opens the door to influences that wonderfully help in this ripening process, such help as we never had before, not help to eradicate the lower feelings, but to transform them so that they may give force and intensity, variety and richness to the intellectual, social and moral powers. It must be control and not crucifixion; self government and not extinction, is the Theosophical law.

There is prevalent an erroneous idea that we meet almost everywhere, namely, that in order to be good and enfold this noble character a man must have nothing to do. But the fact is that men who have

nothing to do are seldom very good, while the man who keeps busy, can best become a good man—"Devotion through action" is the Theosophical teaching.

People ask how they can control wandering thoughts and vagrant imaginations, and the reply is use your thought and imagination for definite purposes—keep busy. The man who is kept busy from morning until night, has a better chance than the man who has nothing to do. We can train ourselves to live harmoniously with our physical, social and civic conditions, and also with our spiritual conditions. Morbid conditions of body, insure darkness of mind. Whatever mars bodily health, producing aches and pains, also causes irritation, and draws a man's thoughts in upon himself, making him think of himself in some

Diet can help as it can hinder, and plain living and high thinking go together. Neither asceticism nor its opposite are approved by Theosmean relation to what is going on outside of him.

Irregularities in diet—overeating and undereating—are the causes of jealousies, obscurations and difficulties of a thousand kinds. The use of alcohol as a beverage is not wise, safe or profitable, and no one can become a great Theosophist who uses stimulants, for they disturb the equipoise of the mind and do serious damage to the higher faculties of the brain.

In order to be clear-headed and happy it is necessary to leave these things alone. Excessive pleasures, or anything that exhausts by the excessive use of nerve force, brings on darkness of mind and hinders our attainment of perfect peace and power. But to the man who is wholesome, in the full power of health, and sensitive in every part, spiritual things are real.

So self-denial is a good investment and it pays good interest. I look out of my study window on to the public school playground. Here eight hundred boys and girls have a glorious time during recess twice a day. But when the fifteen minutes is up, one of the teachers rings a bell and the laughter and merry voices suddenly are stilled. Another sound of the bell and they fall in line, and at the third bell they march into school again. Why does the teacher insist that they shall stop playing? Not because it is wrong, but because it will be better for the pupils to quit playing and go back to lessons. Play is good, but it must not be the supreme aim of the pupil.

We expect a friend to visit us and we take the car to the depot, or the boat, to meet him, not for the sake of a car ride, but because the car is a great convenience, an instrument for which we are thankful, it is a means to an end. So Theosophy teaches that the things of the lower life—business, pleasure, wealth, fame—are not the things that we live *for*, but we must make them the things *by* which we live.

If we apply Theosophy to our personal life, we shall make all

things serve the higher self. All trouble and difficulties will be of service, for they will reveal some truth, something we could not know except by such teaching. These things will put some impress on our character which could not have been put there if we had not been just so softened to receive it.

When a man is wrestling with some passion or appetite which seems to say "you must give way to me," how shall he conquer it? He may tell himself that the laws of health demand that he shall conquer it, and he may think of the pain, sickness and misery he will suffer if he does not conquer it; or if it be a temptation to dishonesty he may think of the disgrace that would cover him if he yielded. Fear of pain, fear of disgrace and shame may help him conquer, but they are not the solid shore on which his feet should rest.

He must lay hold of the truth that right is right and that from his higher self will come all the strength that is needed to conquer if he obeys the voice of duty, and surrenders himself fully to the highest.

The man who keeps his purity, honesty, and strength by faith in his own divinity, may still care for his health, his reputation, and cultivate a healthy shame before his fellow-men. But these are not the King he serves, they are but servants who bring orders. Sometimes the servant must be disobeyed that obedience to the King may be complete. Sometimes the preservation of health and the care for reputation must be given up in order to keep purity and integrity.

We must sometimes forfeit the regard of our fellow-men in order to be upright, for the inner voice must always be obeyed. Such then is the ideal and such the help Theosophy gives for the perfecting of the personal life. I think you will agree with me that there is no grander ideal, and that no other philosophy or view of religion furnishes such helps for its attainment.

Faternally yours,

JOHN SCHOFIELD.

We are in the hands of the Lord. There are no such things as "fortunate" or "unfortunate" events. There are only events—steps on our journey to the Sacred Land.

BOOK OF ITEMS.

REVIEWS

CHRISTIANITY AND THE SOCIAL CRISIS.

THREE recent books on the relation between Religion and the problems which are usually referred to under the head of Socialism, show how deeply important a hold on the popular attention such questions have at the present time. There is not only the religious revival itself, which would naturally make any humanitarian subject interesting, but there is the great increase of socialistic sentiment which is so evident in our Western countries. This brings us at once to a most interesting and instructive comment, namely, that the problem of Socialism is a distinctly Western problem; not, as some socialistic writers would have us believe, because the peoples of the East are without sufficient enterprise to raise such questions, but because, under the Eastern religious and philosophical systems, a social problem cannot exist. It would be well worth serious inquiry to discover just why this is so, but that is foreign to the immediate object of this review.

R. J. Campbell, author of *The New Theology*, already noticed in this journal, has written a book entitled *Christianity and the Social Order*; Walter Rauschenbusch, professor of Church History in the Rochester Theological Seminary, has contributed a work called *Christianity and the Social Crisis* to the subject; while Charles Stelzle, superintendent of the department of Church and Labor of the Board of Home Missions of the Presbyterian Church, adds his quota in a study of modern conditions in a city, called *Christianity's Storm Center*. The three books form a remarkable and most interesting addition to the literature of the subject, for they are written from three entirely different points of view, and reach very different conclusions. All three agree that the great problem before western civilization at the present time is Socialism, all agree that something must be done to solve it, and all agree that the Church, that Religion, should take a foremost place in this work, as it is essentially a religious question, and not an economic one; but from this point on, they differ.

Mr. Campbell is frankly socialistic. He thinks that the Kingdom of God, which Christ repeatedly said was "within," is nothing but the application of the principles of Christianity, or what he conceives to be the principles of Christianity, to modern material conditions. A large part of his book is taken up with a superficial discussion of the meaning of The Kingdom of God in Jewish History, among the primitive Christians and in present-day Christianity. He has read his own opinions into his theme, and neither his history nor his philosophy will stand the test of criticism. Indeed, many reviewers have passed this part of his discussion by as not worth serious attention. Who can think, after reading the New Testament, that the Kingdom of God had anything whatever to do with this world? Not only are we repeatedly told the direct contrary, as for instance in the following verse from Romans, 14, 17; "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," but the whole spirit of Christ's teaching was to the effect that the Kingdom of Heaven was not of this world, but was within;—in a word, a spiritual state or condition.

There would seem to be little doubt that if the Kingdom of God could be established on earth, our social problems would be solved. No sincere Christian could think otherwise, else religion would be a failure. But there is a very great difference between this and the idea that we can bring about the reign of God on earth by legislation, which is what Christian Socialists want to do. They put the cart before the horse. They wish to solve our economic muddles, which undoubtedly have their root in the evil in human nature, by passing laws against that evil, thus thinking to eradicate it. The whole of the world's experience

shows this to be impossible. We know that people cannot be legislated into being good, or into doing anything they do not want to do. Laws follow character, they do not precede it. There will be drunkenness and prostitution so long as people want to drink alcoholic liquors and want to have illicit sexual relations, all possible laws on the statute books notwithstanding.

The last half of Mr. Campbell's book is pure Socialistic propaganda. He gives many statistics of poverty, crime, degradation and squalor, with which most people at all conversant with the general subject, are already familiar, and which prove nothing except that there are many sore spots in the world which need remedying; something which everyone knows. Then he attempts to do what most Socialistic writers have balked at entirely, and which he only sketches, that is the outlining of a program of legislation which he thinks would bring about the great change in our economic conditions he so much desires. This is the weakest part of his book, for the absolute impracticability of the program is apparent, even on the surface. Let us hope that no state will ever be so rash as to try the experiment, for able thinkers and students believe that it would throw civilization back a thousand years.

It is painful to contrast this book with other of Mr. Campbell's writings. It is a grievous thing that the man who could write his recent sermon, "The Master on the Shore," should use his God-given talents to bolster up an impossible cause. It is pitiful that such powers of inspiration, guidance and true religious feeling and leadership, in a world so lacking in these rarest of gifts, should be perverted from their proper channels and turned downward to material ends.

Mr. Rauschenbusch's book is more ambitious, and from the point of view of scholarship, much better done. A student of history by profession, he discusses the historical roots of Christianity and then endeavors to interpret the social aims of Jesus. To the many who think that Jesus came to preach an inner life of the soul and that he cared little about the outer, social life, except that we render unto Cæsar the things which are Cæsar's, his conclusions fail to carry conviction. He holds that Christianity is essentially a social religion and that the reason why it has not heretofore undertaken the work of social regeneration is because it was too busy with historical and political obstructions which have now passed away.

It does not seem possible to us that any one can read the New Testament and doubt that Jesus' object was to preach a new gospel of the soul life. He told His disciples repeatedly that His Kingdom was not of this world, that He had not come for any outer reason whatever, but to teach that Kingdom of Heaven, which was within. Worldly wealth and power were as nothing in His eyes in comparison with the higher life; poverty was to be desired rather than feared or shunned, because experience had shown the distractions of wealth. So strongly did He feel this that He advised those who wished to follow Him to sell all their goods and give the proceeds to the poor. Now these strange modern disciples wish us to believe that His real object after all was to bring about a state of society wherein everyone would be happy and fat! If, as seems to be the consensus of opinion of all the Saints and Seers of the race, we only grow spiritually through tribulation and anguish, through self-renunciation and sacrifice, what would be the effect of satisfaction and ease upon the future growth of the Soul?

While not so outspokenly socialistic as Mr. Campbell, Mr. Rauschenbusch ends his book by a discussion of poverty, land, labor; the "people," as against the upper classes, and sees nothing ahead of us but communism, which he believes to be in accord with the underlying principles of Christianity. Perhaps it is, but we are so far from applying the fundamental principles of Christianity to any other part of our lives that there does not seem to be any very good reason why we should begin with economic conditions, particularly as there are a great variety of very excellent reasons why we should do no such thing.

Curiously enough we are more in accord with Mr. Stelzle than with either of our other authors, although Mr. Stelzle was for many years a working man and knows economic conditions from bitter experience. But he is not a Socialist. He realizes that Socialism is impossible and impracticable. A sincere and devout man, full of the true spirit of religion, and keen to bring the forces of religion to bear upon the problem, his book is by far the most practical of the three. He discusses modern social conditions, which he is admirably fitted to do both from personal experience and from his later professional work, and his conclusions are of great interest and value. Here is what he has to say about Socialism:

"What should be the attitude of the Church towards Socialism? First, it must recognize the right of every man to be a Socialist, if he is convinced that Socialism

is morally and economically sound. Second, it must recognize that there are some good things in Socialism, for which Socialism should be given credit. Third, workingmen should be informed that the Church does not endorse the present social system. It accepts only so much of the present system as is in accordance with the principles laid down by Jesus Christ. It insists that these principles shall be applied to society in all of its ramifications, but it also believes that others besides Socialists have both the brain and the heart to interpret these principles. Fourth, workingmen should be convinced that the Church is not offering them the Gospel as a mere sop, nor because it is afraid that some day they will bring on a revolution, and that it is offering the same Gospel, with all its privileges as well as all of its obligations, to their employers."

There are sympathetic studies of Trades Unions, the Slum, the Children of the Cities, and several chapters devoted to an exceedingly interesting description of the several kinds of social work carried on by the Churches. His remedy for the trouble is an aggressive evangelism. He would bring the essential truths of Christianity to every heart and every household. Nor does he think the conditions discouraging, for one of the most interesting parts of his book is his description of his own and his colleagues' work among the poor and especially among the workers. He says that he has invariably found that the workingman respects and admires and likes to hear about Jesus. It is the dogma and old-fashioned theology of the Churches with which he is no longer in sympathy.

Such is a brief and inadequate summary of three separate and divergent points of view towards one of the great problems which confront humanity to-day. It would seem that we had fulfilled our task but ill if we ended our notice of these three typical works without indicating in some measure our own view. We cannot speak for Theosophy, for no one has a right to do so. We do not pretend to speak for the Theosophical Society, for its constitution forbids it having any view on this or on any other question: we can speak for ourselves alone. To our minds, admitting, of course, that good Theosophists may differ theoretically from us, there is no problem. We find nothing requiring solution any more than the Eastern peoples do, and for the same reason. Reincarnation is a complete and perfect explanation of all the economic and social questions which are causing so much unrest, so much agitation, so much painful thought and heart-burning in the West.

We believe that every man is placed by God in exactly the right conditions to foster his spiritual growth. If he is poor and suffering, it is because he needs poverty and pain to develop his inner nature. If he is rich and prosperous, it is because wealth and ease will test his soul better than anything else. Furthermore, so exactly does the Great Law which governs the world and everything in it work, that we believe that not only are each man's conditions the best possible for him, but that they are exactly what he has himself earned by the use which he has made of his opportunities in the past. We reap what we sow in a manner so complete and so perfect that we never do or say or think anything that will not have its exact result and reaction upon our nature at some future time. The reaction may be immediate, as when we take poison, or it may be postponed for a very long period of time, perhaps for several lives; but the causes we have generated are stored up in Nature's warehouse, and sooner or later will be delivered to us in the shape of an effect upon our lives.

This simple belief, which is held by three-fifths of the human race, is a perfect explanation of the inequalities of existence, and of all the factors which go to make up the Socialistic position. If poverty becomes a necessary and desirable thing, an instrument in the hands of God, working for the regeneration of humanity, we certainly do not want to eliminate it, even if we could. If a man is born healthy and strong because he made good use of his health and strength in some past life, we can no longer envy him his good fortune. If he is born weak and sickly, we pity him, and do what we can to ameliorate his condition and to help and comfort him; but we no longer rail against a capricious God or try to take the running of the Universe out of His hands because we do not think He is doing it fairly.

In the East there is no jealousy nor bitterness between classes. It simply never occurs to a man there to resent the fact that another has something which he has not. He knows that what he lacks is due to his own fault, and he does not try to place the blame on Fate or Chance or on any other shoulders than his own. He accepts his lot, whatever it may be, secure in the belief that it is what he has himself earned, and that it furnishes him with the best possible opportunity to improve his condition. Not his material condition, for that is as nothing in the

eyes of God as compared with his spiritual interests. So the great shibboleth of the Socialists, "Equal opportunity for all," has no meaning for the man in the East. Of course there is equal opportunity for all. Is not the Universe managed by a great and just Law, the expression of the very Will of God, and is not every person in the world in exactly the right conditions to give him the greatest and the easiest opportunity? How could it possibly be otherwise?

To expect such a man to get excited about "Capital" and "Labor," "The means of production and distribution," "Interest," and other fetishes of the day, is about as sensible as to expect a great physicist to be troubled for fear the soap-bubbles blown by his child may upset the law of gravitation. They will not do so, and he knows it, and so does not trouble about it any more. If his friends should insist upon discussing as to how the weight of the soap-bubble might destroy the equilibrium of the world, and so forth, he either listens sympathetically, but with pity for their ignorance, or turns away in disgust at their stupidity, depending upon his nature.

C. A. G., Jr.

Religions of Authority and the Religion of the Spirit, by Auguste Sabatier, translated by Louise Seymour Houghton, and published by McClure, Phillips & Co., New York, 1904. The author, who died before this book was published, was Dean of the Protestant Faculty of Theology in the University of Paris. He shows that Christianity, as taught by Christ and the Apostles, was not a religion of authority, but a religion of the spirit. He traces, with great learning, the evolution of the kindred doctrines of the infallibility of the Church, and later of the Pope, in Catholicism, and of the infallibility of the Bible in Protestantism. He points out that "Clement of Alexandria placed philosophy beside the law, and the sages on a par with the prophets, Justin Martyr and Theophilus of Antioch no more doubted the divine character of the Sibylline Oracles than of the Prophecies of Isaiah. Tertullian held that every edifying book was divinely inspired. Origen went farther: he clearly distinguished in the Scriptures portions of highly unequal inspiration and value" (p. 169).

Erasmus, more orthodox in some respects than Luther, "held that the apostles, though animated by the Holy Spirit, were none the less fallible men, and that without injury to the gospel they were mistaken in certain matters and ignorant in others" (p. 171).

"The Reformers, and Luther in particular, dreamed of anything rather than of raising up an exterior authority, infallible like that of the Church, and functioning in the same manner. It never occurred to them to consider the Bible as a Codex of absolute and divine prescriptions, to be accepted independently of their possible relation to the Christian conscience" (p. 160).

Nothing could be more liberal than the statement of Luther, quoted (p. 158) from his *Works*, Erlangen edition, vol. lxii, pp. 128-133; lxiii, pp. 157-379; and cf. xlvii, p. 357: "Christ is the Master, the Scriptures are the servant. Here is the true touchstone for testing all the books: we must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were its author Judas, Annas, Pilate, or Herod. . . . John accords little space to the acts of Christ, much to his words. The other Gospels say much of his acts, less of his teaching. This is why the former is the chief gospel, unique, most precious, the one to be preferred above all the others. . . . The Epistle of James is a veritable epistle of straw, for there is nothing evangelical in it."

Professor Sabatier concludes by urging a revival of original Christianity—of the religion of the spirit—and reminds us that the Quakers, for instance, "have managed perfectly well to do without any exterior authority," such as Confessions of Faith (p. 278).

It is a book that is making a considerable stir in Protestant circles, for the author was devoutly religious as well as learned. It should be recommended to all church members who show a tendency to "return to Christ." X.

A Prophet in Babylon which was recently published by the Fleming H. Revell Co. is attracting considerable attention and is well worth reading. It is the story of a clergyman of a fashionable New York Church who fails to find

within the organization to which he belongs the elements which are necessary to enable the Church to solve the complicated problems of modern existence, particularly as respects the contest between the rich and poor, and the general conditions of poverty and misfortune. His congregation do not care anything about such matters and are content to glide smoothly along the easy pathway of their prosperous lives and ignore the degradation, squalor and misery which surrounds them. John Gaunt, after preaching to this inert and soulless congregation for several years, finally wakes up and begins to find the atmosphere stifling. And no wonder. Any good man with high ideals would find the atmosphere described by the author as quite intolerable.

What does he do? Does he try to raise his followers' ideals, does he preach fiery sermons calling upon his people to raise themselves out of their mire of self-satisfied contentment, does he use his great powers as orator and student to preach a higher and nobler life, a life of self-sacrifice and devotion to the interests of another? No. He resigns his charge and starts a "League of Service," which is nothing but "an organization founded upon lines that copy the institution which he repudiated." That is the weakness of the book and where, in our opinion, the author, Dr. W. J. Dawson, a London clergyman of orthodox connections, sadly misses the point.

The charge frequently made that the Christian Church is blind to the needs of the times, that it ignores the vital factors of modern life, which are pressing for solution, that it is content to go on expressing worn-out ideals and old and stale thoughts which the world has outgrown, is dealt with at considerable length, and with a certain vividness and power which comes, we are sure, from a devout and sincere mind; and we believe the book will be a useful contribution to this phase of current religious discussion. It will make many sincere members of Church congregations wonder whether they have been doing all that their own ideals call upon them to do; and it will probably give others the first information they have of the existence of important and world-wide problems which affect the Church.

So, while there is much in the book with which we cannot agree; much, indeed which seems to us distinctly pernicious, on the whole we believe that the book will do good, and we can, therefore, recommend it to our readers with the reservations already set forth.

C. A. G., Jr.

MAGAZINE LITERATURE.

The Hibbert Journal for January makes features of modernism and mysticism, which are not so much opposed as one might think. The Rev. George Tyrrell, leader of the English modernists, shows how he has freed himself from ecclesiastical trammels by the frankness with which he discusses the subject. "Modernism," he says, "is a method and a spirit rather than a system; a mode of inquiry, not a body of results," which would do admirably well as a definition of Theosophy. He describes the state of mind of the scholastic theologian, contrasts it with the modernist view point, and shows that the two are irreconcilable; so irreconcilable that he has no hope that the Vatican party can ever even "climb down." He ventures a prediction as to the possible issue of the struggle, but we are inclined to think him a little too pessimistic. The article is followed by a statement of the orthodox position by a well-known Jesuit writer, John Gerard, and after reading it one is left with the wonder whether it is the best that can be said for the Church party. The article by Professor Coe on "The Sources of Mystical Revelation" we hope to mention more at length later. Mrs. Stuart Moore writes about New Thought and calls it "The Magic and Mysticism of To-day." The editor has one of his illuminating and beautifully written articles on "The Alchemy of Thought."

The Annals of Psychical Science for December continues the account of Professor Bottazzi's remarkable seances with Eusepia Paladino. The care with which tests were devised and precautions taken against fraud make these experiments among the most valuable in the history of spiritualism. In view of such work as this, and of Sir Oliver Lodge's recent announcement, a belief in the substantial existence of the "other world" would seem to be proved beyond peradventure, whatever may be our opinion of the causes of the phenomena. Professor Charles Richet suggests the use of the word "metapsychism" to replace "occultism," so

that hereafter we may expect our scientific brethren to tell us all about the things we have known and written about as occultism, just as they have adopted hypnosis instead of the same thing under its older name, mesmerism. In the January issue there is a long and copiously illustrated article about William Blake, "An Inquiry into Premonitions," by Professor Richet, and some photographs of materializations. The February number contains a long and interesting description of remarkable cures made at Lourdes and some more photographs of "spirits." The last two numbers appear in a new dress.

International Journal of Ethics also serves the spirit of the times, for it has two articles which will especially appeal to the readers of this magazine. Mr. Chester Holcombe compares Oriental and Western ethics, using the Tao-Teh-King of Lao-tze, and the teachings of Confucius for his material, and he is evidently a warm admirer of the Eastern system. There is also a sympathetic sketch of the Psychology of Mysticism by E. Boutroux of Paris, who appeals for a broad and complete study of the subject as bearing very directly upon "the life and destiny of individuals and of humanity."

The Monist for January. The opening article is by Mr. W. E. Ayton Wilkinson, of Burma, India, and its point of view is suggested by the title "Will-Force and the Conservation of Energy." He maintains that the idea of the influence of mind over matter is gaining recognition among men of science, who, however, find difficulty in reconciling it with their cherished theory with regard to the conservation of energy.

Wm. Pepperell Montague, of Columbia University, discusses the problem of consciousness from the point of view of the question "Are Mental Processes in Space?" He contends "that the prevailing notion that feelings can both exist and exist nowhere is not only paradoxical but false," and his conclusion is that "the existence of mental processes in space would seem to be equally a postulate of common sense and a desideratum of psychophysical method."

In reply to these two articles the Editor treats of his own "Monistic Conception of Consciousness," and he considers the soul-conception as the fundamental problem of philosophy.

Professor Lynn Thorndike, of Northwestern University, has a paper on "The Attitude of Origen and Augustine toward Magic," and the Rev. J. W. Buckham writes of "The Return to the Truth in Mysticism."

This article gives Dr. Paul Carus, the Editor of *The Monist*, occasion to express in some detail his views on the subject of "Mysticism," which he considers as "positively dangerous, although he does not deny that under special circumstances it may be beautiful as art and sometimes wholesome." Dr. Carus believes that the danger in mysticism lies in the fact that clearness of thought is the first requirement for the construction of a true philosophy.

M. O. Neufchotz de Jassy presents a very original and novel theory in an article entitled "The Mythological Hebrew Terms Explained by the Sanskrit." He finds Sanskrit sources for almost every mythological Hebrew term in Genesis.

The recent *Open Courts* have much of interest in their tables of contents which we have no space to mention. A valuable article is a translation of the report of the Count d'Alviella of the symposium of opinions on the present religious situation, collected by the *Mercure de France*. The replies are grouped according as they consider religion to be in the process of evolution or dissolution, or neither. Church politics receives attention at the hands of Mr. F. W. Fitzpatrick. The February number is rather theological. There are articles on "What we Know About Jesus," "A Justification of Modern Theology," "A Plea for Progress in Theology."

Theosophisches Leben. The December number has an interesting article by the editor, Mr. Paul Raatz, on "Sun, Moon and Earth," and a pretty allegory by Sandor Weiss. The January issue contains a study of Nietzsche, and a "Fragment" by Cavé. The next number has translations from Jasper Neimand, Cavé, and a continuation of the study of Nietzsche.

A translation from the writings of Charles Johnston appears in all three months.

QUESTIONS AND ANSWERS

QUESTION 81.—*Would matter be non-existent apart from our consciousness of it?*

ANSWER.—The matter referred to in the question is undoubtedly physical or objective matter, for it is spoken of as being “existent” while primordial matter or substance, which is eternal and omnipresent, is said to be non-existent (on this, our material plane). “Our Consciousness” probably means our consciousness on the material or objective plane—the consciousness derived through the physical senses or organs. If my conception of the question is correct, then my answer is, *Certainly not*. If a man lose all his power to sense through the physical organs, or rather, if the physical instrument of sensation, the body, were separated from him, as in death or trance, yet the body would exist and all other material bodies along with it. Concentration may become so intense upon a spiritual idea that we lose all sense of bodily existence, as it were, in the one thought, for the time being, but that does not destroy our bodies or make them non-existent. They exist all the time whether we are conscious of it or not. Matter is indestructible in its essence, while its forms are continually changing. “There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to the light either by Eastern Adepts or Western Scientists,” said Subba Row in his “Writings.” Matter may become invisible and intangible to physical sight and touch, but it still is though it be resolved into its primordial or original state or condition. It is as absurd to suppose that matter becomes non-existent when we become, so to say, unconscious of it, as to suppose that time ceases when we lose consciousness of it. H. P. B. once said “Can we say that because we are asleep during the night and lose consciousness of time, that therefore, the hours do not strike?”

M. W. D.

ANSWER.—Matter for *us* would be non-existent if we were in a condition of unconsciousness, but matter *per se* is as eternal as Spirit, of which it is but a manifestation; Spirit-Matter being the origin of all things, spirit and matter its first differentiation in the manifested universe.

K. H.

ANSWER.—Matter, as we know it, is an illusion of the senses, an effect of our limited consciousness. The clairvoyant sees and the astral passes through it. Strictly speaking, however, it does not seem correct to speak of it as non-existent. It is real on its own plane, the representative of real matter, Mulaprakriti.

A. H.

QUESTION 82.—*Should principle ever be sacrificed to expediency?*

ANSWER.—If principle were always based on Eternal Truth I do not see how it could be necessary to sacrifice it, but our principle being generally based on a limited knowledge of right and wrong, circumstances will arise in which it is necessary either to sacrifice or else broaden and extend it.

It seems to me that the question of principle versus expediency is one of the great means of progress.

A. H.

ANSWER.—Never under any circumstances whatever. There is only one possible answer to this question, and if I wrote at length it would be but to repeat the same thing.

I can imagine hundreds of cases where ordinary human nature would be unable to choose the higher and more difficult course, but that such failure would be right I cannot for a moment grant. There is no compromise possible in this matter as it is framed in the question. We may often be puzzled as to what is right, and we may, therefore, often err, for to do so is human; but the question presupposes that we know what is right and deliberately select wrong for the sake of expediency. This can never be anything but a spiritual blunder and therefore a sin.
G. Hijo.

ANSWER.—In studying this question, we may, with profit, separate wisdom from knowledge, and both of these from action, viewing each in the light of our highest understanding.

Wisdom alone, it is said, can discern between true and false doctrines, between what action is to be performed, and what is not—and how structures are builded in which it may dwell. This is the Theosophia, of which is written "Whomsoever Thou guidest, none can lead astray."

Knowledge alone is therefore in itself insufficient—rich in splendor, and priceless though it be, its principles of virtue have to listen to the voice of wisdom, hidden somewhere in every soul—seeking the highest service, which alone makes knowledge worth knowing. Knowledge should follow . . . not lead!

Now the point in question is in regard to action, and, if we regard principle as identical with justice and law, we may believe the highest teaching invariably points to "principle," to which we may justly consecrate both knowledge and action.
H. E. D.

QUESTION 83.—*What really is the Theosophical view regarding Hell?*

ANSWER.—Hell is an Anglo-Saxon term evidently derived from the goddess Hela, the Goddess-Queen of the Land of the Dead, says the *Glossary*. It is also derived from the Greek Hades. The Christians have their hot Hell, and the Scandinavians their cold Hell. All exoteric religions have their Hells whether hot, cold or dark. Hell with the Egyptians became a place of punishment by fire, not earlier than the seventeenth or eighteenth dynasty, when Typhon was transformed from a god into a devil. H. P. B. says in the *Glossary* that "at whatever time this dread superstition was implanted in the minds of the poor ignorant masses, the scheme of a burning Hell and souls tormented therein is purely Egyptian. Ra (the Sun) became the Lord of the Furnace in *Karr*, the Hell of the Pharaohs, and the sinner was threatened with misery in the heat of infernal fires. The Theosophical view is, that Hell or the lower or nether is our Earth, the lowest in its chain—the darkness of Matter, or animal man. The Creating Powers produce Man, but fail in their object. They strive to endow man with a conscious immortal Spirit, but they fail, and they are represented as being punished for the failure if not for the attempt. They are sentenced to imprisonment in Matter and upon Earth, within Animal Men or bodies. The graphic symbol was disfigured by the Church Fathers, who took advantage of the metaphor and allegory in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material Hell, his divine consciousness obtained from his indwelling principle, the *Mánasa*, or the incarnated God, became the glaring flames of the infernal Region, and our Globe that Hell itself." Myalba is the Tibetan name of our Earth or Hell. There are Eight Hells or states of punishment, or rather degrees of suffering for our past misdeeds on Earth, and the last and lowest is called *Avitchi* in Sanskrit. The meaning of this word is "uninterrupted hell." Here "the culprits *die and are reborn without interruption*—yet not without hope of final redemption." We are told in the *Voice* "that the esoteric doctrine knows of no hell, or place of punishment, other than a man-bearing planet or earth. *Avitchi* is a state, not a locality." The *Secret Doctrine* says, "The Earth, or earth-life rather, is the only *Avitchi* (Hell) that exists for the men of our humanity on this globe. It is a counterpart of *Devachan*. Such a state follows the Soul wherever it goes, whether into *Kama Loka*, as a semi-conscious Spook, or into a human body when reborn to suffer *Avitchi*. Our Philosophy recognizes no other Hell."
M. W. D.

ANSWER.—The distinction between the organization known as the Theosophical Society and Theosophy *per se* must ever be kept in mind. Truth and Theosophy in the last analysis being one and the same, it follows that the correct Theosophical view of Hell, or anything else, must of necessity be the truth, while the view

of a member of the Theosophical Society may be very far from the truth. As it requires the illumination of Adeptship to testify personally correctly concerning all the unseen factors of anti-mortem, mortem and post-mortem states of consciousness, I can only be a competent witness concerning the mortem state, not having any recollection of the ante-mortem nor experience in the next post-mortem state. As to what constitutes Hell in my present incarnation, I would classify as Hell all vibrations on the plane of sensations and emotions which produce misery, worry, grief, depression, etc., in fact, every misery producing departure from the zero point of serenity which constitutes the dividing line between the different degrees of suffering and the opposite side, happiness, joy and bliss. Reasoning by analogy I would conclude that this same pair of opposites obtains on the anti-mortem and post-mortem planes of consciousness. Hell being a condition rather than a location—Environment and existing psychic vibrating currents in any locality will of course produce corresponding responses where the subject has not arrived at a degree of progress to become a student of and a controller of inward vibrations sufficient to prevent responsiveness and avoid being victimized. Hell is ignorance and misery. Heaven is wisdom and joy—on any plane of consciousness.

W. A. R. TENNEY.

ANSWER.—The teaching of Theosophy as regards Hell is generally to the effect that only long and persistent choosing of evil instead of good, can condemn a soul to annihilation, which is hell, or everlasting death. A soul which has never had a thought of good, not one aspiration towards a better state, has nothing to connect it with the true Ego, is only a temporary personality, and falls away from the Ego at death, as a dead leaf falls from a bough. It sometimes happens, we are told, that after such separation, the soul, now become purely animal, fades out in Kama-loka, as do all other animal souls. But it frequently happens that after the present life of the soul-less man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of *animal* life is too strong; it cannot wear itself out in one or two lives only.

The Earth, or earth-life rather, is the only Avitchi (Hell) that exists for the men of our humanity on this globe. It is a state, not a locality, a counterpart of Devachan. Theosophy recognizes no other hell. K. H.

ANSWER.—In every department of Nature there is work and rest, seed-time and harvest, action and re-action—and appropriate seasons and cycles for all these in the manifestations of what is called the great law of Karma. . . . This is said unerringly to adjust each effect to its cause, admitting of neither bribe nor favoritism. Reference to this law, we believe, may be found in every great teaching, inspiring justice, and order, and the value of good works—the same or its correspondent being equal to “Whatsoever a man soweth, that also will he reap.” Add to this the reasonableness and justice of making adjustment where it is due, and upon the plane to which it belongs—and the teaching of reincarnation completes an explanation of retribution which is intelligible, not impossible to perform, and wholly constructive in restoring balance and harmony.

I believe there is no hell for man, except that made by man, and that he may unmake it if he so will, by restoring the law, seeking virtue, and the working of good works.

One view of the subject might possibly be portrayed as a horrible desire for a selfish heaven—and if such a place really existed, it would be hell. H. E. D.

T·S·ACTIVITIES

THE ANNUAL CONVENTION OF THE T. S. A.

The Fourteenth Annual Convention of the Theosophical Society in America will be held at Dayton, Ohio, on Saturday, April 25, 1908, beginning at 10.30 A. M., in a hall at the southwest corner of Fourth and Jefferson Streets.

For the following Sunday afternoon and evening, the Dayton Branch has arranged two public lectures, the one by Professor Mitchell upon "Fundamental Aspects of Religion," the other by Mr. Charles Johnston upon "What the Theosophical Society is Not."

PROPOSALS TO AMEND THE CONSTITUTION AND BY-LAWS.

The following resolution, tabled a year ago, will be before the Convention:

"Resolved, That the words "in America" be omitted from the name of the Society."

The following notice of a proposed resolution has been received and sent to all Branches:

"Resolution to be brought before the T. S. in A. Convention, 1908.

Be it resolved that the basis for representation shall be by individual voting and proxies; every member in good standing being allowed to vote; and be it further resolved that the Constitution of the T. S. in A. be revised to conform thereto.

Respectfully submitted,

[Signed]

FRED HOWERTON.

San Pedro, Cal., January 14, 1908."

Notice of a number of proposed amendments to the By-Laws, to be presented by the Los Angeles Branch, has been sent by them to all Branches.

A NEW BRANCH.

A charter has been issued to Mr. George E. Harter and others, of Toledo, Ohio, to constitute *The Shila Branch of the T. S. A.*

THE THEOSOPHICAL SOCIETY IN AUSTRIA.

March 8, 1908.

Since the beginning of the year, conditions in the Vienna T. S. have notably improved. Our Meetings are well attended, and a lively interest is taken in the discussions and questions. The public lectures, largely given by lecturers visiting us from Germany, are often attended by 300 or 400 listeners, and then a certain percentage of the audience comes to our Branch meetings. We have now about 150 members.

In the past, we have had many difficult experiences; but we no longer allow them to disturb us, but work quietly onward.

The spiritual movement, which is now passing through the whole civilized world is also making itself felt in Austria, but our situation is not easily intelligible for outsiders. Two chief streams or directions exist here, along with numerous,

but not very significant side-streams. The one is the Jewish materialistic stream, which, for the most part wears the mask of Free-thought, Liberalism, Science, and Socialism; the opposing tendency is the Anti-semitic Clerical tendency, consisting mostly of the smaller business people, who have to struggle for their existence against the Jewish plutocracy and the Socialists; further, the aristocracies of money and birth, and the entire clergy, Catholic and Protestant, which uses the mask of Religion, in order to serve its own ends, though of course I grant that among all parties there exist *genuinely religious* minded men and women.

So it comes that the inflowing spiritual impulse is perceived and viewed with very mixed feelings.

Warmly and joyfully welcomed by all who are sincerely striving after Truth, whether Christians or Jews, it is viewed with reserve and distrust by those who fear to lose influence or power.

That this movement has a force and power which is not yet perceived and apprehended by all, is incontestably true, but this is also extremely fortunate, for if it were, efforts would at once be made to crush it, or to corrupt it or turn it into other channels.

But we will work on, and hope for the best. Struggles, perhaps more fearful than any which the world has seen, may, perhaps, not be averted, but the victory must remain with Truth, and perhaps it is ordained for many of us to take up once more the same work, the same task, at the close of this epoch, at the close of this century.

With friendliest and most hearty greetings,

Sincerely yours,
FRANZ LANG.

THE THEOSOPHICAL SOCIETY IN AMERICA.

HISTORY.*

The Theosophical Society was established in New York, on November 17, 1875. Chief among its founders were Madame Helena Petrovna Blavatsky, Colonel Henry S. Olcott and William Q. Judge. Mme. Blavatsky declared that the Theosophical Society was the successor of a long series of societies and movements, which have existed in the last quarter of each century, owing their being to a definite spiritual impulse coming from the Elder Brothers of the race.

The Theosophical Society was founded for study and investigation; its members were a body of seekers for truth on humane and tolerant lines, and its cardinal principle was complete spiritual and religious liberty, every member having the right to hold and express any belief or disbelief, and being at the same time required to show perfect tolerance of the beliefs or disbeliefs of others. It was held that this perfect tolerance and spiritual liberty would do much to break down the barriers which have separated races and creeds, and would thus open the way for a realization of the Brotherhood of Mankind.

Foreign Branches were formed; and in November, 1879, Mme. Blavatsky and Colonel Olcott went to Europe, visiting the London Branch, on their way to India, and leaving Mr. W. Q. Judge as the leading worker for the Society in America. Mme. Blavatsky and Colonel Olcott fixed their headquarters at Bombay and later at Madras, and the work of the Society was pushed vigorously in India and Ceylon.

Two main events marked this period of activity in India. First, there was the clear enunciation of a system of philosophy, based on the teaching of Reincarnation through Karma ("whatever a man sows, the same shall he also reap,") and the teaching of Liberation of Nirvana. This system first outlined in Mme. Blavatsky's magazine, *The Theosophist*, was then very lucidly set forth by Mr. A. P. Sinnett, Editor of *The Pioneer* of Allahabad, and later completed by Mme. Blavatsky in the *Secret Doctrine*. The second noteworthy event was an attack on Mme. Blavatsky, the occasion of which was a series of psychic experiments in which she took part, as told by Mr. Sinnett in *The Occult World*. These experiments were made the basis of a bitter attack first by Europeans resident in Madras, and then by the London "Society for Psychical Research."

*[This history was sent at the request of the United States Census Bureau for inclusion in its report upon religious organizations, and as supplementary to the statistical information previously furnished them. It is well for all members of the Society occasionally to review the historic development of the organization, and for this reason, as well as for its intrinsic interest, we print it here.—Ed.]

Illness compelled Mme. Blavatsky to return to Europe, where she wrote a series of remarkable books: *The Secret Doctrine*, in two volumes, *The Voice of the Silence*, *The Key to Theosophy*, and edited a magazine, *Lucifer*,—(The Light-bringer.)

The movement grew rapidly in America under the able leadership of Mr. W. Q. Judge, who formed many Branches, founded a magazine, *The Path*, wrote *The Ocean of Theosophy*, and edited translations of the Bhagavad Gita, and Patanjali's *Yoga Aphorisms*.

Mme. Blavatsky died in London, on May 8, 1891. A recent convert, Mrs. Annie Besant, became the most active worker for the Society in England. Mrs. Besant co-operated cordially with Mr. Judge for some years, thus carrying the work forward in the West, while Colonel Olcott continued it in the East. In 1894, Mrs. Besant visited India, and shortly after, with the support and active co-operation of Colonel Olcott, she began to make charges against Mr. Judge, then Vice-President of the Society. This matter was protracted through many months. As a result, the Society was divided into two camps,—one side, taking their stand on the principle of spiritual and religious liberty, and on the Constitution of the Society, affirmed that Mr. Judge had a perfect right to hold and express any belief or disbelief concerning any psychic phenomena, or any other matter of philosophical belief, without question from any member of the Society, official or otherwise; and the other side maintaining accusations against Mr. Judge, and thus tacitly asserting the right of inquisition, and putting the Society in the position of holding that certain views were true and others untrue, and so destroying its impartial and impersonal character.

As a result of this division, those members who adhered to the original purposes and principles of the Society—the search for truth, on a basis of complete spiritual and religious liberty and toleration—joined with Mr. Judge in a reorganization of the Society, forming a series of autonomous national Societies: The Theosophical Society in America, the Theosophical Society in England, in Ireland, in Norway, in Sweden, in Germany, and so forth; all these being integral parts of the Theosophical Movement, initiated at New York in 1875.

After a further contest over the principle of autonomy and free representative government, in 1898, the Theosophical Society in America entered on a period of steady scientific, philosophical and humanitarian work, along the original lines of the free search for truth, and in close co-operation with those autonomous national Societies mentioned above, which had taken the same stand for spiritual liberty in 1895. A part of the work of the Society found expression in *The Theosophical Forum*, and, later, *THE THEOSOPHICAL QUARTERLY*, which offers an open platform for the study of all questions of religion, philosophy, science and ethics along the lines of complete tolerance and religious liberty.

A strong movement for union has arisen in the autonomous national Societies already mentioned, as a result of which the Society has once more returned to its original international character, and now exists as an international body of students, united in the search for truth, in complete tolerance and spiritual liberty, and believing that this method will in time break down all barriers of race-hatred and hostility between creeds and classes, and will unite mankind in a free spiritual Brotherhood.

Article II of the Constitution reads:

"The principal aim and object of this Society is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature, and the psychical powers latent in man."

Article V reads:

"Any person declaring his sympathy with the First Object of the Society may be admitted to membership as provided by the By-laws.

"Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own."

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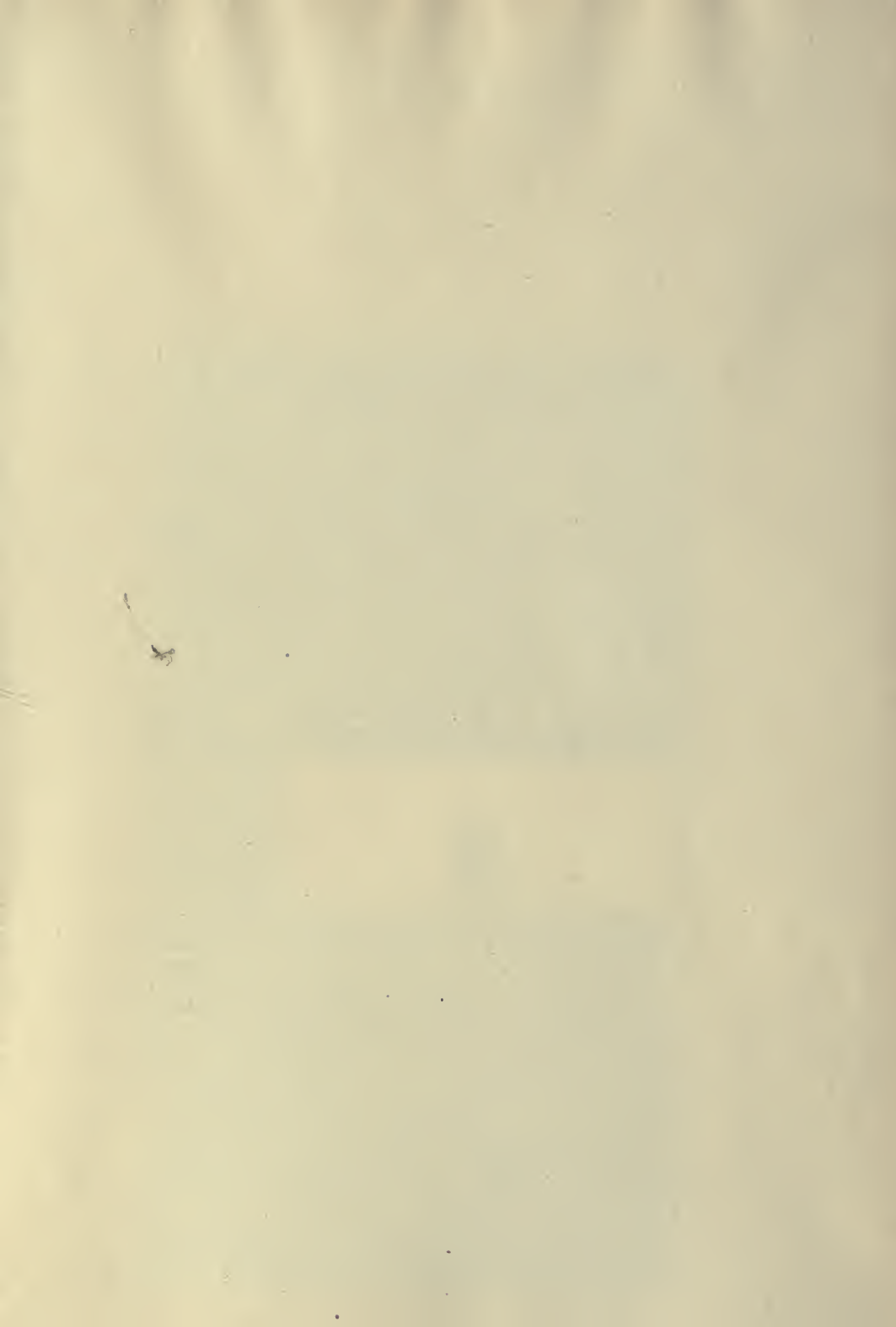
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